

The Homiletic and Pastoral Review

Cum Permissu Superiorum

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MAY, 1927

Altars

Apostolic Spirit

Is There an Absolute Morality?

Eugenics in the Christian Sense

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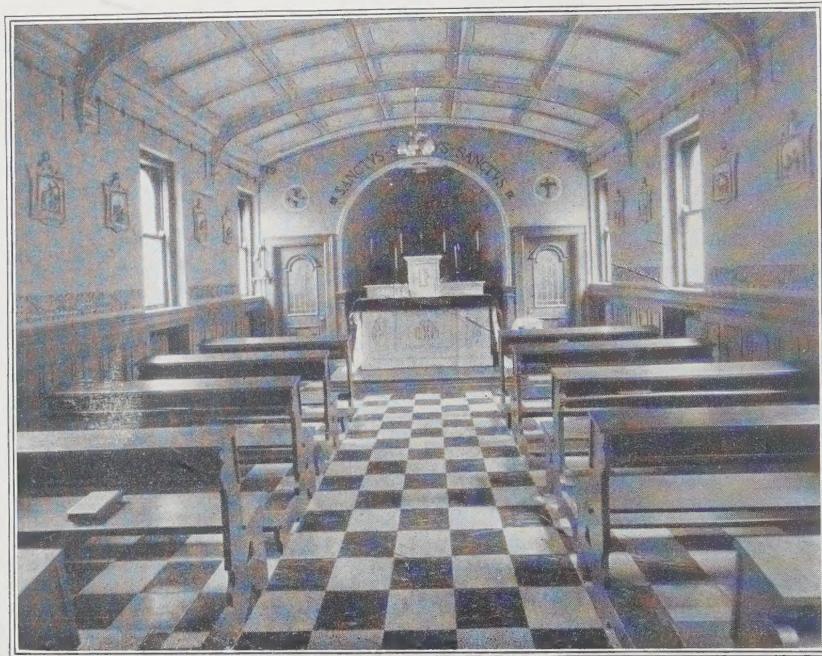
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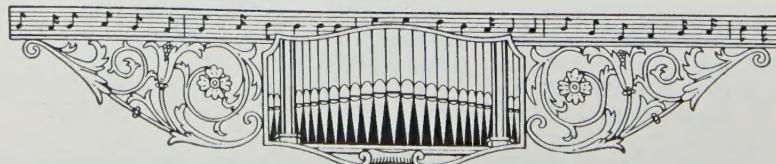
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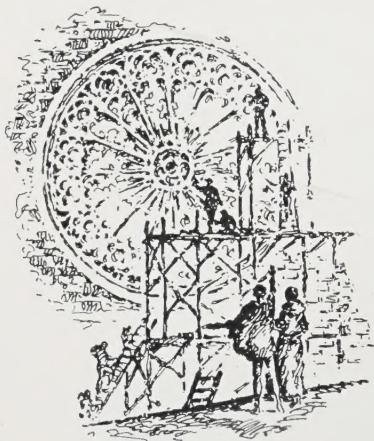
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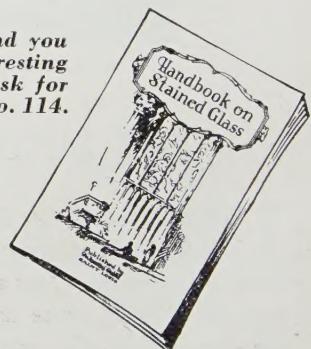
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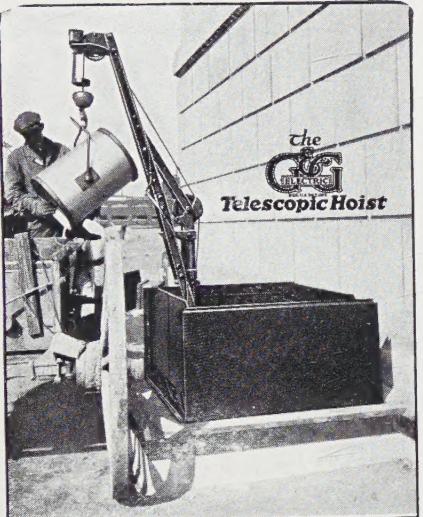
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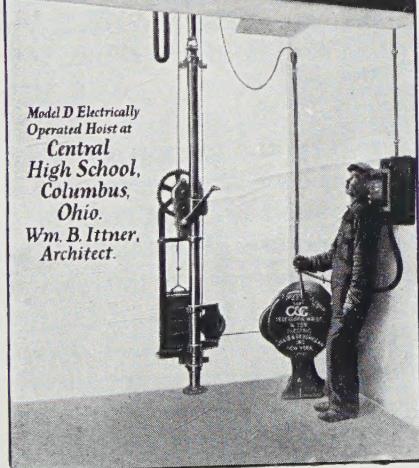


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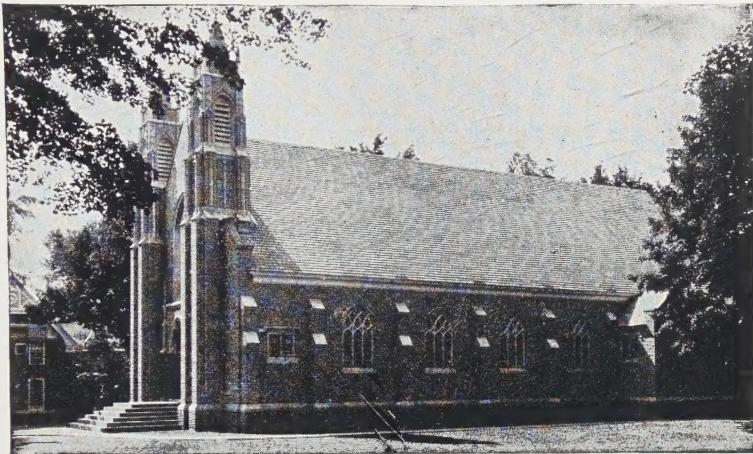
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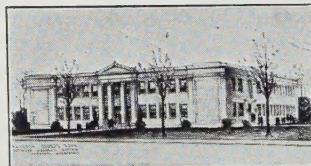
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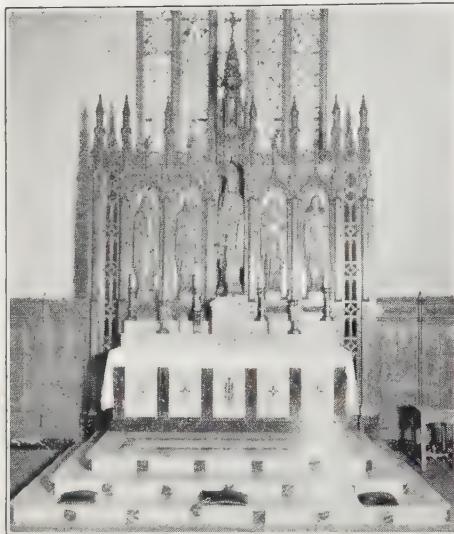
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Vol. XXVII

MAY, 1927

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PASTORALIA

Eugenics in the Christian Sense

In the matter of eugenics everything depends on the spirit in which the movement is conceived and on the means that are adopted by its sponsors. According to the animating spirit and the character of the means employed, eugenics will either be a noble and commendable thing or a thing inutterably vile and loathsome. The improper kind of eugenics leads to revolting outrages on human dignity, to tyrannical oppression, to degrading abuses, to a desecration of marriage, and to a general sapping of sexual morality. This type of eugenics cannot be condemned too harshly, and would ultimately spell disaster for the race.¹ Unfortunately, it is this type that has the most blatant advocates, who manage to disguise the vileness of their abominable schemes by clever appeals to maudlin sentiment by which many are deceived, the modern confusion of ethical thought rendering great numbers incapable of detecting the flaws in their arguments. It has been made abundantly plain that Christians can have nothing to do with reckless measures of this kind. Yet, on the other hand, Christians will yield to no one in generous coöperation and intelligent service where really something can and ought to be done for society and humanity. They will sincerely work for the elimination of the racial poisons introduced into the veins of the race by sin and vice; they have a high esteem for such virtues as temperance and chastity, which make for spiritual as well as bodily health and, hence, possess considerable eugenic value; they cultivate self-abnegation and self-restraint, habits that produce a sturdy and

¹ "Was it not Chesterton who said of eugenics: 'It stinks'? By these words he burned an eternal brand of infamy on the unsavory science" (M. J. Riordan, "Agenics," New York City). Chesterton's language is strong, but none too strong for that brand of eugenics that enlists in its service birth-control and other immoral practices.

vigorous race;² they assert the sanctity of marriage, and protect its integrity against the dissolving influences of our times; they resist the subtle attempts of passion to dissociate marriage from its sacred duties and to convert it into an instrument of sensual indulgence; they surround the contracting of marriage with many safeguards, and try to prevent hasty and thoughtless unions that usually end in misery or in divorce; they inculcate a profound sense of duty towards society and towards the race; they impress parents with their responsibility towards their offspring and towards one another.³ All this constitutes a contribution to eugenics of truly incalculable value.

As Christian eugenics we may designate that movement for race betterment which in all its aims and measures scrupulously respects the law of God. Christian eugenics has a right sense of values, and duly subordinates the material to the spiritual. It does not attempt to take over the rôle of Divine Providence, to produce a race of supermen and to remake the world in an arbitrary fashion.⁴ It even assigns to eugenics a secondary place, fully realizing that our first

² "History shows no nation that has long remained great under a pleasure economy. A pain economy knows the hard and shriveled virtues of necessity; a pleasure economy dissolves in gross vices or in a equally selfish dilettantism. Only a duty economy, in which men who stand in the light and are ruled by the law of liberty choose loyalty to the whole, of which the individual and his brief day are but a part, can know the worth of life or bring its possibilities to fulfillment" (Dr. E. C. Hayes, "Introduction to the Study of Sociology," New York City).

³ "Moral teaching condemns any procedure which consists in the use of the marital relation in such a way as voluntarily to frustrate its effect. Consequently, ethics prescribes either the normal use of marriage, or else continence. It allows no middle course. It says: If you are not able to fulfil the duties and undertake in a suitable manner the charges of marriage, remain continent. It says to married people: Make use of marriage with moderation. Have a regard for the conditions of health of each other, and for the well-being of those who will be born of you. There is also a continence which must be practiced in the married state. But moral teaching also says: Look upon life with a manly and courageous heart. Do not shun the charges of paternity, unless it be for higher motives and for the sake of greater self-sacrifice. Do not listen to the counsels of egoism and cowardice. The law of life is to give oneself to others. The law of life also means work and sacrifice. A comfortable life and a healthy one are not synonymous. Nor are an easy one and the strength of the race. A race even degenerates if ease relaxes its energies" (V. Fallon, S.J., "Eugenics," New York City).

⁴ "The religion of evolution deals with this world rather than with the next. It prays 'Thy kingdom come, thy will be done on earth.' It seeks to build here and now the City of God. . . . To us it is given to coöperate in this greatest work of all time and to have a part in the triumphs of future ages, not merely by improving the conditions of individual life and development and education, but much more by improving the ideals of society and by breeding a better race of men who will 'mold things nearer to the heart's desire'" (Prof. E. G. Conklin, "The Direction of Human Evolution," New York City). The Christian looks beyond this life; his horizon is not circumscribed by time.

purpose on earth is moral growth. It does not regard disease as an unmixed evil that must be eliminated at any cost, but rather holds that suffering can be made a helpful factor in the upbuilding of a vigorous race. It respects life, and looks upon it as a precious gift of God. It does not tamper with the creative designs of the Creator. Whatever it does for the improvement of the race, it does through the family, that hallowed agency which the Author of the human race Himself has instituted for this purpose. Any kind of illegitimate interference with marriage and the family it abhors, not only as contrary to the holy will of God, but also as ultimately harmful to humanity.⁵ Christian eugenics makes use of both natural and supernatural means. It sanctifies life at its source, and afterwards endeavors to keep the stream clean and undefiled. It is not narrow and onesided, but employs every means that will assist man in his struggle for moral, mental and physical health.⁶ It is more potent than natural eugenics, because it has higher ideals, more inspiring motives and more effective sanctions.

Christian eugenics detests particularly that awful practice which thwarts the plans of nature and nature's God in frustrating the purpose of marriage. Foolish are those who imagine that an improvement of the race and a higher type of humanity can be brought about by birth-control. This is perhaps the greatest eugenical heresy that has ever been put forth by ill-advised advocates of race improvement.⁷

⁵ "Christian marriage gives the best conditions for eugenics from every point of view. It must be Christian marriage, however, and not a mere mockery. The Christian end of marriage implies that those who enter into the married state are qualified to reproduce healthy children, that they have Christian forbearance for each other's shortcomings, that they are chaste and have Christian self-control, and that they have a due appreciation of the duties and responsibilities which go with the married state" (Dr. Lawrence F. Flick, "Eugenics," Philadelphia).

⁶ "In the same order of ideas, eugenics will include in its programme the fight against all the enemies of the family: excessive labor on the part of women and children, the abuse of feminism which takes away a woman from her office of wife and mother, infectious diseases, social poisons, bad housing, and immorality in all its forms. It will favor moral education, and will take great care not to weaken the sovereign help which religious convictions bring to it" (V. Fallon, *loc. cit.*). Religion as a eugenical factor of prime importance is stressed by Dr. Lenz: "Wenn Eltern ihren Kindern aus innerer Überzeugung eine wahrhaft religiöse Erziehung geben können, so ist das rassenhygienisch vom höchsten Werte. Die Verankerung der Seele im Ewigen und Göttlichen kann einen unvergleichlichen Halt in allen Wechselfällen des Lebens verleihen" ("Grundriss der menschlichen Erblichkeitsslehre und Rassenhygiene").

⁷ "It is certainly important to improve the race, but it is still more urgent to perpetuate the race, and to make sure that tomorrow we shall have the material

INDIVIDUAL AND PUBLIC HYGIENE

Though not the highest good, health is nevertheless a precious thing which we should try to secure for ourselves and others. When contracting marriage, Christian men and women will see to it that they are in a condition to transmit a sound body to their offspring. There are those who say that a marriage license should be issued to those only who can produce a certificate of good health.⁸ Others do not favor such a compulsory medical certificate.⁹ But, however

to work upon. In other words, Ethics condemns Neo-malthusianism also from the social point of view; for in its practice there is a fatal abuse which results in a depravation of morals in societies which allow it, and even destines them to disappearance. If the deplorable progress of Neo-malthusianism continues much longer, eugenics will soon be without an object; for it would be superfluous to concern oneself about the amelioration of a race which was hurrying to suicide. The eugenic movement, then, if it wishes to succeed, must take up the fight against Neo-malthusianism" (V. Fallon, *loc. cit.*). Birth-control is sometimes attributed to economic pressure, and defended by the necessity of keeping up a decent standard of living. This is another modern sophism, for it is largely practised by those who experience no economic pressure and who enjoy every luxury. Not economic pressure, but love of ease, usually is the motive behind this unnatural practice. Thus, Dr. Lenz writes: "Noch ungleich furchtbarer als die Spätehe ist die Gegenauslese infolge absichtlicher Geburtenverhütung, welche die praktisch entscheidende Hauptursache des Geburtenausfalles darstellt. Man darf nicht immer die Not als Ursache ansehen. Im Gegenteil ist die Kinderzahl um so kleiner, je günstiger die wirtschaftliche Lage ist" (*op. cit.*).

⁸ "Insistence upon freedom from communicable disease before a marriage license will be issued, stands upon a different basis. The fact of certain diseases being communicated to others has been established beyond a doubt, and the State has a right to protect those who could be protected in no other way" (Dr. J. Elliot Ross, C.S.P., "Christian Ethics," New York City). "Wisconsin makes a medical examination before marriage obligatory for all men. . . . As might be expected, numerous have been the objections made to the Wisconsin statute. But the arguments urged against such legislation appeal to me as being neither basic nor conclusive. . . . It may be perhaps unimportant whether or not we agree with the particular form of legislation now in force in Wisconsin. Some may even feel that the problem confronting us can best be met by compulsory examination of prospective grooms, and, where venereal disease is found, compulsory notification of the future wife. But surely something should be done. I am convinced that we who pride ourselves on having the proper ethical standards should exert every energy to put a check on an evil that threatens the health and happiness of innumerable men, women and children" (Frank Cavanaugh, "A Booklet and a Law," in *The Catholic Charities Review*, April, 1926).

⁹ "The voluntary method is the only sound way of approach in this matter. Duclaux considered that the candidate for marriage should possess a certificate of health in much the same manner as the candidate for life insurance, the question of professional secrecy, as well as that of compulsion, no more coming into the one question than into the other. There is no reason why such certificates, of an entirely voluntary character, should not become customary among those persons who are sufficiently enlightened to realize all the grave personal, family, and social issues involved in marriage. The system of eugenic certificates, as originated and developed by Galton, will constitute a valuable instrument for raising the moral consciousness in this matter. . . . To demand compulsory certificates of health at marriage is indeed to begin at the wrong end" (Havelock Ellis, "Studies in the Psychology of Sex," Philadelphia). "Auch zu der Frage der Ehefähigkeitszeugnisse nimmt die Rassenhygiene Stellung und lehnt sie zumeist ab. Denn einerseits werden viele Leute, denen die Heirat verboten wird, wilde Ehen eingehen, die heute durch die wunderbare staatliche Gesetzgebung ohnedies

this may be, every sane person will exact assurance of good health in the chosen life partner. If this assurance cannot be acquired in any other way, it is reasonable to demand a certificate from a trustworthy physician. That much we owe to ourselves and posterity.

In this respect, as in many others, we have fallen from the sterner ideals of social responsibility held by our forefathers, and have come to adopt a more convenient liberalism and individualism. The ages of faith knew of restrictions on individual liberty in the interests of the community that we, imbued with a false liberalism, would wrathfully resent. Customs, conventions and traditions formerly surrounded the individual with barriers which he did not dare to transgress. There were also customs that regulated marriage and controlled the choice of a partner in a way beneficial to the social body. These social regulations, though not enacted into laws, very effectively safeguarded good strains of blood, and prevented racial degeneracy. In this manner public health was protected and mental defectiveness kept down in spite of the absence of eugenic legislation. The Christian spirit is far from recognizing that an individual may marry without regard for the good of society. These beneficent restrictions were swept away by the individualistic tendencies of the Reformation and the French Revolution. The present absolute freedom enjoyed by the individual and his attitude of indifference towards the public weal are unwholesome and unchristian. If we wish to save the race from degeneracy, we will have to return to the social ideals of truly Christian ages, in which the social good was looked upon as superior to private good. Even in the highly personal question of choosing a partner, the individual must take into account the effect which his choice will have on the welfare of others and the good of the community.¹⁰

den sakralen gleichgestellt sind, anderseits würden sich durch solche Zeugnisse grad oft die vernünftigen, gewissenhaften, anständigen Menschen, von denen auch eine anständige Nachkommenschaft zu erwarten wäre, vor der Ehe abschrecken lassen" (Oskar Meister, "Rassenkunde und Seelsorge," in *Die Seelsorge*, May, 1926). "Health, beauty, and vitality are natural objects of admiration and love. Titles, wealth, and other extraneous attractions are not. There is no reason why eugenic fitness may not be included in love's ideal. Ex-President Roosevelt would have such fitness in marriage a matter of patriotism. Some persons would even make it a matter of religion. A general social judgment affirming its importance will go far toward making it a part of the ideal of the individual members of society" (E. C. Hayes, *op. cit.*).

¹⁰ "Because of the uncompromising attitude adopted by the Church and Catholics towards birth-control and such propositions as sterilization of the unfit put forward by certain eugenists, non-Catholics interested in public and private wel-

Where Christian sentiment prevails, the individual will endeavor to lead a life in accord with the laws of nature and morality, and

fare are all too apt to assume that 'unrestricted breeding' must be tolerated, and has always been tolerated where Catholic influences predominate. . . . It is only natural for parents to advise their son or daughter against marrying an epileptic or feeble-minded person, and this advice was apt to be heeded as long as their authority was respected. Public opinion, as exerted in former times by the neighborhood, also acted as a strong deterrent in such cases. Moreover, the parish priest would side with the parents and friends of any young man or girl who was contemplating marriage with a person afflicted in the manner mentioned. . . . If feeble-mindedness is today a menace to society, it has undoubtedly become so in consequence of the breaking down of ever so many barriers, erected by experience in the course of centuries, in consequence of the leveling influences of the 18th century. To the Egalitarians the thought that anyone should be forbidden to marry, would have seemed preposterous and entirely at variance with the doctrines laid down in the Declaration of the Rights of Man. Because of the influence exerted by the Liberalism of this type, the older laws, restraining those afflicted in such manner from marrying, were abrogated. . . . Count August von Limburg-Stirum, Prince-Bishop of Speyer (1770-1797), did not hesitate to decree that no epileptic should be permitted to marry. Besides, there was the general restriction that no one lacking the means to support a family should contract matrimony. All laws of this nature, whether customary or ordained by some ruler, were an abomination in the sight of the Liberalists. Now that some of the results of freedom abused are all too apparent, their successors would have recourse even to such unnatural means as sterilization and artificial birth-control. Usually laws were unnecessary. It was left, and could be left, to the conscience of the individual and the good sense of those primarily concerned to avoid what ultimately affected unfavorably, not merely their well-being, but that of their progeny and the society of which they were a part. . . . Furthermore, organized groups too could be relied upon to exert an influence over their members even in such affairs as the choice of a wife. A Guildsman was not permitted to marry prior to having set up in whatever trade he was practising. Nor was he permitted to remain single long after he had become a master artisan. That a member of a respected Guild should marry anyone afflicted with an hereditary disease, or a woman from a family notoriously degenerate, was virtually out of the question. . . . Moreover, because of the waning of religion the individual is no longer possessed of the conscientiousness of the mother referred to in one of the novels of the great Swiss story writer, Gottfried Keller. This woman, who lived towards the close of the 18th century, implored her daughter not to marry since insanity ran in the family. And the daughter, whom the mother so admonished on her deathbed, heeded the promise she gave the dying woman. Nor is it probable that any pastor, no matter how well intentioned he might be, could today induce a number of young men and women, afflicted with an hereditary disease, to promise him to refrain from marriage in order to eradicate that disease from his parish. This was actually accomplished in a Swiss village, where, in consequence of the intermarriage between members of a comparatively small group of people, profuse bleeding obtained to a dangerous degree" (F. P. Kenkel, "Eugenics under Catholic Custom and Laws," in *Central-Blatt and Social Justice*, February, 1927). The article from which we have quoted and which we would like to transcribe in its entirety is exceedingly worth reading. It shows how strong the sense of social responsibility was in the ages of faith, and how it prevented socially harmful marriages. It also proves conclusively that, though the Church repudiates many of the measures suggested by modern eugenists, it does not for that reason stand for unrestricted breeding. There is no danger that in a truly Catholic community degeneracy would spread. The consciousness of social responsibility and enlightened public opinion consolidating into custom would prove a very effectual barrier to dysgenic marriages. Modern eugenics is not correcting the mistakes made in Catholic times, but rather those committed by the much-vaunted Liberalism of the 18th century. The Church here, as also in the question of economics, was on the right side. Our age has to rebuild the barriers that were foolishly torn down by liberalistic doctrines. We repeat the Church never countenanced irresponsible marriages. The irresponsible marriage is a product of our days, the outgrowth

thus forestall the danger of becoming a focus of infection for future generations. He will preserve the precious inheritance of health, and transfer it intact as he has received it.¹¹

But individual effort is not sufficient. The Christian community will maintain economic and social conditions that are most favorable to the preservation of health. In order to effect this purpose, it will remove economic abuses that lead to human degradation, and will keep public life clean so that the bodies and minds of the young may not be tainted and debauched. For we must not overlook the fact that environment is also a very potent factor in race betterment. Many that are well born deteriorate under adverse economic conditions. Christian eugenics, therefore, must also work for the economic improvement of the masses—that is, for social justice. Social injustice is a dysgenic agency too frequently left out of their calculations by the modern eugenists, who have eyes only for heredity. The scope of Christian eugenics is much wider and more inclusive, and embraces in its program all the factors that will contribute to racial advance. It requires that the individual do his duty, but it also demands that society shoulder its part of the responsibility.¹²

of individualism and liberalism. As long as the Church enjoyed social influence, she was capable of preventing dysgenic unions. She did this by shaping the ideals, the customs and the traditions of the community without resorting to brutalizing laws and degrading statutes. And she did it in a more effective way than legislation can hope to do.

¹¹ This is done, as has been previously indicated, by self-discipline and moral restraint. Lack of moral self-control weakens the race and hands it over to degeneracy. "The diseases which work most harm in a population do not attack their victims from the outside. The germ of evil is in each individual, and its development depends to a great extent upon his personal habits. If the adolescent or young man does not impose upon himself a severe moral discipline, it will be of little use to protect him against hereditary transmission and contagion; he will create within himself a new source of infection. The evil will arise from abusive excitations of the passions. . . . This conviction, this rule, this discipline—and it is necessary to speak plainly—is that of chastity. . . . But these difficult virtues require a favorable environment. They may only be hoped for in practice, if they are encouraged and facilitated by what we may call social chastity. They must be protected by measures of public hygiene, which render the moral atmosphere healthy, and which, to use a phrase employed in the Belgian Chamber apropos of legislation against alcoholism by the Minister of Justice, defend the individual against himself" (V. Fallon, *op. cit.*).

¹² The slums, that ugly blot on our modern civilization, spoil much precious human material which under more favorable circumstances would grow to the full stature of splendid manhood. Dr. Lamarck writes "that the babies of the slums, seen early, before ignorance and neglect have had their way with them, are physically vigorous and promising in certainly not less than ninety per cent of cases." What boots it to talk of being well born, if we allow such numbers that are hale and hearty in soul and body to deteriorate under adverse social conditions? Let us turn our eyes in this direction and stop the awful waste that is going on in the very bosom of society. A reconstruction of society that will make it possible for all members of the community to live in surroundings that befit human dignity, will also do much to reduce the number of degenerates.

EUDEMICS

A certain air of snobbishness clings to the modern type of eugenics. The modern eugenist is chiefly concerned about the upper strata of society. He affects to despise the lower strata, and is horrified at their rapid increase. The fertility of the masses is not to his liking. According to him, nothing good can come from that part of the population which lacks the social graces, and which is not blessed with wealth and social prestige. It would fill him with glee, if this portion of the community ceased to propagate itself, and if only the higher sections multiplied. He believes in the pagan slogan : *paucis vivit genus humanum.*

Christian eugenics is free from this ugly taint of snobbishness. It has both love and respect for the teeming multitudes, and realizes that the Heavenly Father looks upon them with special favor. It likewise is aware that these masses are the hope of mankind and the source of its strength. Here lie the reservoirs of human regeneration and the deep wells from which the moral, mental and physical resources of the race must be replenished. Instead of neglecting these classes, it devotes to them special attention. It would work for the people at large, rather than for the few and the privileged. Thus, Christian eugenics transcends the narrow limits to which racial and social pride would confine itself. It frankly stands for the welfare of the masses, the good of the whole people. It broadens out into the larger and worthier field of eudemics.¹³

At this point the programs of the eugenist and the social reformer merge into one. Before we think of those that are not yet born, let us save those that are already with us. Surely, our duty is first to those who already exist, and who undoubtedly have a right to decent living conditions.

¹³ "There are many who look with alarm at the fact that population is being to so great an extent recruited from the base, *i. e.*, from the lower classes. Such apprehensions are due to the almost universal error that those classes are inferior to the middle and higher classes. This is not the place to refute this error, and I have done it elsewhere, but could it be removed, all grounds for alarm would be dispelled. If there are signs of decadence anywhere, they are not in the proletariat. They are to be found among the pampered rich, and not among the hampered poor. These, though ill bred, are well born; their infusion into the population imparts to it a healthy tone. It constitutes the hope of society" (Lester F. Ward, "Eugenics, Euthenics, and Eudemics," in *The American Journal of Sociology*, May, 1913). In the paper to which the author alludes, we read, and it does one good to read it: "So far as the native capacity, the potential quality, the promise and potency of a higher life are concerned, those swarming, spawning millions, the bottom layer of society, the proletariat, the working classes, the hewers of wood and the drawers of water, nay, even the denizens of the slums, are by nature the peers of the boasted aristocracy of brains that now dominates society and looks down upon them, and the equals in all but privilege of the most enlightened teachers of eugenics" (Remarks on a paper by Prof.

A word in conclusion. What is good in eugenics we accept. When we work for the improvement of the race, we are coöperating with Divine Providence and for the greater glory of God. Eugenics may even become the honored handmaid of religion and charity. But it can aspire to this dignified position only if it respects the laws of God, who is the author of life. Nothing that is contrary to the law of God can benefit mankind or improve the race. That is the position of the Christian eugenist.¹⁴

CHARLES BRUEHL, D.D.

D. Collin Wells on "Social Darwinism," read before the American Sociological Society on December 29, 1906). We are glad that the Nestor of American Sociology so unequivocally repudiates the oligocentric world-view so complacently indulged in by those who look upon themselves as the very cream of humanity.

¹⁴ Those who would find out for themselves to what absurd and atrocious lengths the non-Christian eugenists will go, may read "Lysistrata, or Woman's Future and Future Woman," by A. M. Ludovici, New York City. The gist of the work, with delightfully caustic criticism, can be found in *Editorial Comment* by Father James M. Gillis, C.S.P., "The Catholic World," January, 1927. Those who think that the issue of sterilization is a dead one will be disabused of their fond illusion when they read the following item taken from *The Record* (Philadelphia, January 27, 1927): "In his talk before the Budget Commission of Delaware today, Dr. M. A. Tarumianz, superintendent of the State Hospital for the Insane, made the following statement: 'To date more than 30 patients have been operated on and more than 96 are on the list, awaiting the operation. It is the plan to sterilize from 150 to 200 every year, until all the feeble-minded have been so treated and thereafter they will be unable to propagate, and the appearance of imbecile, insane and feeble-minded children in this State will be a thing of the past. So great and important is this work that many other States are watching it. Patients so treated become docile, useful citizens, and there is never danger of their committing an outrage. They may be paroled from the hospital with safety, thereby relieving the State of the expense of their care and treatment. To carry on the work the hospital trustees are asking the Legislature for enough money to equip an operating room.'"

THE MORALITY OF PRIMITIVE MAN

By W. SCHMIDT, S.V.D.

III. Is There an Absolute Morality?

In our last paper we cited, by way of example, two ways in which the origin of the decay of primitive morality might be explained. These examples—especially the second—lead implicitly to the other ways. By following the lines indicated, we can correct another false doctrine, and refute most convincingly the actual and undeniable error that underlies it. This is the false doctrine to the effect that there is no absolute morality; that morality has only a relative validity, so that according to the race, climate, cultural condition and other factors it may be in one and the same respect the very opposite of the highly moral—in fact, that which elsewhere is considered highly immoral.

There is no need here to furnish instances of the acrobatic tricks and juggleries by means of which it has been frequently sought to establish this thesis. The weakness of such attempts is commonly revealed by their failure to consider the following two propositions, namely, that in every true system of ethics important circumstances may alter the moral nature of an act, and the real morality of an act depends in the last analysis on the intention of the agent. Omitting any deeper investigation of these two interesting aspects, I shall expose another very common error, and shall indicate how it should be corrected.

The clumsiest but often the most specious argument in favor of the false theory we are discussing consists again in the ponderous accumulation of supposed and actual facts from all quarters of the globe and regarding all races and peoples. In his "Source Book for Social Origins" (Chicago, 1909, pp. 857 sq.), the American sociologist, William I. Thomas, criticized the method of Westermarck and Spencer (and, he might have added, of Steinmetz and many others), because they tore facts away from their actual cultural and other surroundings, and compressed them forcibly into their abstract schemes; and because they thereby often destroyed the fundamental and intrinsic grounds for their intelligibility.

Thomas belongs to that group of American ethnologists and soci-

ologists, who, while pursuing the historical method, still limit themselves to the idea of "culture areas," and have not yet advanced to the "culture spheres" of the German school of cultural history. In his "Etude Comparée des Religions" (II, p. 234), Pinard has clearly proved how very unsatisfactory is the methodical school. Nevertheless, even in the rather limited historical era which corresponds to the "culture area," can be shown a fairly long list of historical consequences, and frequently of actual and unquestionable causal influences in the course of the development of a moral viewpoint or a moral precept. These discoveries may either explain and clear away apparent contradictions, or, by furnishing exact data for the intermediate stages, may demonstrate clearly that in a particular instance very slowly and gradually, first an obscuration, and finally a complete perversion of moral consciousness set in. I believe that we can already declare that the number of cases of complete perversion is as small as the number of instances in which there is an entire absence of moral responsibility. And, just as the existence of the latter few exceptions furnishes no grounds for questioning the unity and universality of a moral law, similarly the former exceptions cannot weaken the absolute character of this moral law.

If the partial rejection of arbitrary evolutionism and the employment of the historical method, as adopted by the American historical school, have already yielded these valuable results, we may look forward to far greater discoveries from the cultural-historical method of the German school of ethnology, since this seeks to extend its researches beyond the "culture areas" to "culture spheres" embracing several continents. This method naturally deals with much longer epochs, and penetrates to much more remote external causes and internal efficient factors. And, just because it thus embraces longer eras, it can survey those transitions which usually proceed with such infinite slowness—and not merely a portion of the process, but its actual starting and final points. We may thus expect that the valuable services which the cultural-historical method has performed for the science of religion will be repeated in the case of comparative ethics.

The organic connection in the actual mode of life which belongs to the essence of a "culture sphere," is far deeper and more intimate than that of a "culture area," so that the understanding of moral

behavior will be much better promoted by the former viewpoint. For example, when we know that in the primitive stage the constant migration of the nomad tribes did not permit the accumulation of material possessions, this fact also offers a partial explanation of the moderation and honesty of these peoples. The belief of the totemistic "culture sphere" that the male generation (with the sun as its highest form) is likewise the source of strength for all others, will also render intelligible certain sexual customs and abuses which prevail in such circles. The vesting of land in the women in the matriarchal cultural sphere explains the initial predominance of the woman in the family, and all the dislocations of the natural family order that resulted. The fact that cattle-raising demands strenuous bodily exertions only at certain times, makes it easier to understand the fatal objection to and scorn for manual labor entertained by the nomadic herdsmen.

The cultural-historical school, with its "cultural spheres," performs another valuable service in determining actual conditions in the moral field by altogether disproving the grave error which maintains the unity of the development of human culture. Already at the primitive, and still more in the primary stage, there were cultural spheres which were absolutely unconnected with each other, either by way of succession and derivation or through contact and influence. Thus, as especially a distinctive form of speech, ergology and sociology is peculiar to every cultural sphere, there can be no doubt that this peculiarity also extends to their morality, as shown by the examples cited above. Consequently, the type of morality of every cultural sphere must first of all be correctly determined and elaborated, and then the important methodical rule must be applied that this special type of morality can be explained only in accordance with the general peculiarities of this cultural sphere—not according to the peculiarities of another sphere. Many mistaken views may be avoided by the exact observance of this rule.

When we come to the secondary stage—after the primary cultural spheres had through migrations been brought into contact and intermingled with one another—many blendings of the individual types of morality are naturally encountered. These blendings either caused an intensification of the good and bad characteristics of the separate types, or, when certain characteristics were opposed, modi-

fied or entirely destroyed them. When the totemistic sphere, which lowers the status of the woman, united with the later matriarchal sphere (featured by the secret societies of the men) in which a similar movement had set in, the result was the deepest degradation of woman with which we are acquainted. The union of the two same cultural spheres transmits the sexual rites of the totemistic to the proliferation rites of the agrarian-matriarchal sphere, with the result that phallic rites were instituted or intensified. When the nomadic herdsmen established their rule over matriarchal husbandmen or totemistic artisans, they shifted all bodily labor to these tribes, and became all the more confirmed in their laziness and scorn for work. If, however, in the last-named blending the percentage and importance of the nomads is not so great, the influence of the working peoples is the more pronounced, and their industry and efficiency is increased by the supervision and stature of the herdsmen.

The object of all these investigations is to determine the external and internal factors which influenced the origin and development of morality with a view to explaining the decay of morality and also its extent and causes. And, if in all these researches we find the cultural-historical method with its "culture spheres" an especially valuable expedient, we must also have recourse to it for another important task of an opposite kind, which has been hitherto, one might say, completely neglected by investigators. This is the question as to how and in what measure moral good and moral evil have in their turn exercised an influence on cultural development. Of special interest to us in this investigation is the influence they have exercised on spiritual culture—especially on religion. Here, above all, we find revealed the formal idiosyncrasy of modern research, since this question has been scarcely ever mentioned—in fact, it is almost regarded as unscientific to ask it.

That the understanding of the development of human civilization is gravely impaired, if not rendered impossible, by this extraordinary omission, cannot be doubted. It is an *a priori* assumption of a most arbitrary character to attempt to maintain that, apart from external causes and internal causes of a purely intellectual nature, no forces have exercised an influence on the cultural development of man. The mysterious ability of the human will to choose freely between

good and evil—an ability which was possessed by, and was not less distinctive of, men of the most primitive period—has always been a source of so much strength or of such fatal weakness that its edifying or destructive influence cannot be denied. To investigate what moral evil has directly destroyed, or, after a period of apparent development, has enveloped in all the more absolute ruin; what the moral good—often slowly and laboriously, often after many apparent failures—has finally erected in permanent stability; to reveal the violent conflicts in which these two forces have engaged for dominion over man and the civilization which he created—and to accomplish all this in a thoroughly scientific and conscientious way, is the great and glorious task to the solution of which Catholic scholars must devote themselves with all the greater assiduity inasmuch as they have neglected it so long.

Here again and especially the cultural-historical method must be invoked to furnish a decisive answer. And, since it is a truly historical mental science, it refuses to concede the domination of cultural history by inexorably operating natural laws, but recognizes the mysterious operation of the free will, unshackled by any law. It would evidently be unjustifiable bias to restrict this freedom to morally indifferent acts of the will, since it is in the very choice between good and evil that the freedom of the will is most strongly and palpably revealed. When historical research recognizes the workings of the free will, it does not content itself with the mere wholesale effects and challenge the prime importance of the contemporary world and of society; it penetrates to the individual personality. Here only do we find the free agent, for too frequently the mass reveals only the working of blind laws which to a certain degree approximate the laws of nature.

I have given only a few glimpses of this new and broad field of investigation, and have not touched on the question of the actual origin and development of ethics. But there is one thing that I desire to mention in conclusion, and this is my conviction that in no other field of investigation is there such a need of scientific psychology. For, if it is true that, in the final analysis, the moral act assumes its true form and value from the intention of the agent (that is, from the decision which he forms with the intimate co-

operation of his free will), it is obvious that it is all-important to appraise accurately the psychological factor in this decision. It is difficult to see how this can be determined without the aid of psychology.

OUR SEPARATED BRETHREN

By JAMES PETERSON

In the Papal Brief appointing Cardinal Bonzano as Legate to the Eucharistic Congress at Chicago, we find that the intention nearest the heart of the Holy Father, after the cultivation of the interior life by Catholics, is the conversion of the souls outside the Catholic Church. "Other things also," he writes, "We would have you in our name urge upon the charity of those who will gather on this occasion in Chicago. We mean *the return of our Separated Brethren*, which must be sought and furthered that 'all may be one'."

Mindful of this injunction of Pius XI, Cardinal Bonzano thus spoke of non-Catholic Christians: "These souls that belong to Christ through belief in Him, through their eagerness to hear His voice and to do His will, through their cleanliness of heart and their charity abounding in many good works, these too must be brought together in His Church and nourished with the Bread of Life, that so in reality and not in name only there may be 'one Lord, one faith, and one baptism'. Then shall the reproach of division be taken away from the Christian name, and from those who glory in it, the evil of discord; then also with a single purpose and mutual support inspiring its members shall a united Christendom, under the standard of Christ the King, go forth to universal conquest and the spreading of His kingdom to the uttermost parts of the earth."

Great as was the outpouring of divine grace during the days of the Eucharistic Congress, many as were the communions offered up for the intention of the Holy Father, we cannot expect this consummation to take place without effort on our part. It is God's ordinary way of dealing with us to bestow His graces through the instrumentality of men, and especially the greatest of them all—the gift of divine faith. "How shall they believe Him, of whom they have not heard? And how shall they hear, without a preacher?" (Rom., x, 14). It is the duty of us all to see to it that we are fit and willing instruments in His hands for the conversion of our countrymen.

* A sequel to "The 'Other Sheep,'" which appeared in our issue of December, 1926.

Not that we must expect anything like a mass movement towards Rome of those not belonging to the body of the Catholic Church. As Pius X intimated in addressing the Bishop of Plymouth: "Hence it is ever a matter of one or two or three or four. To come to any agreement with Anglicanism as such is impossible." The hope of corporate union with the Church of any large body of non-Catholic Christians is a mirage, serving only to delude souls and stay their steps when they have come to the very threshold of the Church.

It is not, then, by the well-laid plans of eminent leaders that the conversion of our country is to be brought about; neither is it solely by the endeavors of societies (such as the Paulists) dedicated to this special work, great as is the influence they exercise. No; it is by the prayers and good example of Catholics at large that this effect must be achieved, if it is to be achieved at all. Many converts have borne witness to this. As an erstwhile non-believer has written: "I have found from experience that argument does not make non-Catholics Catholics; it tells very little in conversion. What counts more than anything else is example. The example of the life led by a good Catholic man, and particularly a good Catholic woman, performs wonders, almost miracles."

Perhaps we priests are to blame for not bringing this matter more often before the members of our flock. It might not be amiss to apply to ourselves the words recently sent out in an open letter by the Episcopal National Commission: "For a long time we have allowed people to think of the Church as ministering chiefly to their own spiritual needs, and it will take both time and effort to change that attitude. They must learn that, instead of merely sheep to be tended, they are primarily soldiers enlisted for a desperate warfare. This applies to the whole body, laymen as well as clergy. The whole Church, not just a few individuals, must be awakened to its duty."

What then can we do to make our fellow-citizens sharers in the great treasures of the true Faith? As a beginning, we can make the Catholic Church all she was meant to be by her Divine Founder in the community where we happen to be placed. She is the "city seated on a mountain," which cannot be hid. We need but show her to those outside the Church in all her beauty and all her power to regenerate fallen humanity, and they will be drawn to her as by the force of a hidden magnet. In a sense, it may be said, that if we

Catholics were all we ought to be, these United States would be much more Catholic today than they are. There is something compelling in truth and goodness, as we see from the history of the early Church. Then the obstacles were greater than now; yet, converts of high and low degree were numerous, because of the noble lives lived by the first Christians and their love for one another, and because, as a Catholic historian observes, "more or less every Christian took part in diffusing the knowledge of Christ. The Christian slave, the artisan, and the soldier were not less zealous in spreading the faith than were Christian merchants, official persons, and philosophers."²

We can point out to our people from time to time the importance of setting good example to their non-Catholic neighbors, and warn them against putting stumbling-blocks in their way by giving scandal. We must make them realize that they are the Catholic Church to the people with whom they come into daily contact, be it at home or at work. Non-Catholics will judge of the Church according to the lives which they see our people lead. If they are honest, long-suffering, gentle, forbearing, charitable, the Catholic Church will be in good repute among the non-Catholics of the neighborhood. If, on the contrary, they are dishonest, resentful, quarrelsome, harsh, and uncharitable, the Church will be in ill repute, a byword to our separated brethren. We must teach our people the value of true neighborliness. Not that there need be much intermingling, which might be dangerous for the children, and lead to mixed marriages. But they can at all times be friendly, and in times of trouble and sickness consoling and helpful. Nothing aids more in breaking down prejudice than the exercise of the works of mercy on those outside the pale of the Church.

And it is precisely prejudice, imbibed in earliest childhood, that stands in the way of many a sincere soul's coming into the Church. "The force of habit, prejudice, and calumny," says T. W. Allies,³ "is tremendous; and I always seemed parted from the Catholic Church by an insuperable gulf, so that the thought even of crossing it never occurred. This, I believe, is the main defense of Protestantism to the vast majority of those who profess it."

² Dr. Heinrich Brueck, "History of the Catholic Church," Eng. Transl. by Rev. E. Truente, I, p. 51.

³ "A Life's Decision" (London, 1894), p. 14.

It is this wall of prejudice that must first of all be razed, and in this work both priest and people can help. There is no reason why the priest should not be friendly with Protestants in his parish. They belong to him, and he has a certain accountability before God for their souls. Let him begin with the children. They have not as yet formed deep-rooted prejudices, and will warm to him if he has a pleasant word and a ready smile when meeting them in the street. And there is no surer way to the heart of parents than by kindness to their children.

The influence of a single priest can work wonders here. There was an old priest in Boston who was known as the friend of the people, whether Catholic or Protestant. He was especially noted for his kindness to children. They used to dog his footsteps, for it was his custom to give them a treat at the candy-stores. The consequence was that he was respected and loved by the non-Catholics of the district, who mourned as sincerely at his death as did the members of his own congregation. I have no means of knowing what was his success as a convert-maker; but of this I am sure, that he smoothed the way to many a one by breaking down inveterate prejudices against the Church. Others may have reaped the harvest, but it was he that prepared the soil and sowed the good seed later to grow into the flower of faith. Every priest must be content to do some of this planting and watering, leaving to God the increase. Such were the sentiments of St. Paul, who says: "I have planted, Apollo watered, but God gave the increase" (*I Cor.*, iii. 6). And again, with a change of figure, he says: "According to the grace of God that is given me, as a wise architect, I have laid the foundation; and another buildeth thereon" (*ibid.*, v. 10).

That the grace of God often works in the souls of converts with the deliberateness of nature is shown by the story told me by a recent convert, a daily communicant and one of the most devout members of the parish. Her girlhood had been spent in an Ohio town, where a certain priest (now a bishop) was stationed. She told me how the young priest had a friendly word for every child he met in the street, and how in consequence a number of Protestants used to go to the Catholic church to hear him preach. Many of them became converts. She herself was not received into the Church till many years later. It was her good fortune to marry a devout

Catholic, who was under God the means of bringing her into the true Church. But he only completed the work begun years before by a devoted priest. "And in doing good, let us not fail. For *in due time we shall reap, not failing*" (Gal., vi. 9).

I do not see why a priest in his census-taking should not make discreet inquiries of his people about their non-Catholic neighbors, and note in his book their dispositions with regard to the Church. It will at least give him the names of his non-Catholic flock, and suggest to him where a little kindly attention now and then might be the edge of a wedge of grace. There are occasions when people, no matter what their race or creed, are peculiarly susceptible to acts of kindness on the part of the priest. One such occasion is a death in the family. A visit and a few sympathetic words at such a time will serve to warm the hearts of these people, and they will bear him a lasting, grateful remembrance. I know a priest who has made a practice of this for years, and I find the list of his converts quite imposing.

Another such occasion is offered when non-Catholics are confined for a time in Catholic hospitals. Never, probably, is the soul more open to religious influences than when it has been cut off from its ordinary employments and the distraction of the world by being stretched out for a time on a bed on sickness. Then, if ever, is the nothingness of life realized and the world of faith seen with unclouded vision. The eternal verities then burst upon the soul in all their dread reality, and are seen in their logical consequences on life. The sick-bed has been for many a soul the disguised blessing that snatched it back from the dangerous path it was beginning to tread, or called it from a life of worldly ambition to one of spiritual achievement. Witness only St. Francis of Assisi and St. Ignatius of Loyola.

Add to this the fact that many a non-Catholic has thus for the first time been brought face to face with the Catholic Church in her ministry of the sick and in her power to inspire the devotion of consecrated lives, and you will see that here is an opportunity indeed to make a conquest for Christ. It is as though scales had fallen from the eyes of these people, as they fell from the eyes of Saul at Damascus. The kind of bigotry that is the outcome of ignorance and misrepresentation melts away before the benign influence of

Christian charity as the winter snows under the warm rays of the spring sun. It was largely through his kindness to the sick during a pestilence raging in Thonon that St. Francis de Sales was, after four years of hard work, at last able to make headway against heresy in that city.

Here, then, is our chance for apostolic work. Why not let these patients see at close range the Catholic Priesthood as well as the Catholic Sisterhood? The grace of conversion, like the grace of divine vocation, seems often to be as a seed that is given into the care of a priestly friend for cultivation. At any rate, once the initial difficulties have been overcome, the way to conversion is easier for a non-Catholic, if he has as friend a priest in whom he places absolute confidence. What is to prevent us from forming these contacts with non-Catholics, when we go to hospitals to visit the sick of our parishes? The Sisters are, as a rule, only too willing to be our guides to those by whom a visit from the priest will be welcomed.

There is, besides, one class of non-Catholics that has a sort of prior claim on a priest's missionary activities within the confines of his own parish. I mean the men and women who are joined by the bonds of holy matrimony to a Catholic member of our flock. Much as we may deplore mixed marriages, I suppose some are inevitable in the present condition of our country, and we must make the most of our opportunities to give the non-Catholic party to the marriage contract a sympathetic understanding of the Church, even if we cannot gather him into the Fold.

In giving instructions to a non-Catholic about to marry a Catholic, much depends, it seems to me, on the attitude taken by the priest. He can give them in a very perfunctory way, satisfied merely with fulfilling a burdensome duty imposed by the Church; or he may welcome the chance thus offered him to make the teachings of the Church better understood, and treat the non-Catholic as a prospective convert. The impression made upon the person receiving instruction will be unfavorable or favorable, according as we approach the task in the one or the other frame of mind; and I think it is sound theology to hold that the priest's zeal in these cases will bring down upon the one whom he is instructing in the truths of faith a greater outpouring of grace.

Even though the young man or woman may not be ready to submit to the Church at the end of the instructions, the priest ought not on that account to give up hope or lose interest. Prayer and the example of a Catholic spouse will often bring about the desired result. But it is almost imperative that the priest keep in close touch with such families. Here is a case in which he need not fear to show special interest in individuals, or even to visit them from time to time. His counsel and encouragement will be a great help to the Catholic spouse, and his kindly interest will not be lost on the non-Catholic. Once the children are safely lodged in the Catholic school and begin to storm heaven with their prayers, the conversion of the non-Catholic father or mother is usually only a question of time.

However great or small may have been the losses to the Catholic Church in this country, there can be little doubt that mixed marriages have been responsible for a large share of them. The zealous pastor of souls can do much to stop this leakage at its source. And, for the sake of saving the children to the Faith, he ought to leave no stone unturned in trying to bring the non-Catholic parties to mixed marriages into the Church. At times they are to be gathered in almost for the asking and instructing.

The story is told of a young priest in the South, who, on taking charge of his parish, found that nearly half the marriages were mixed. Nothing daunted, he went from house to house, asking the non-Catholics to come for instructions. Many admitted that they were not Catholics simply because they had never been asked, and very few of them were not willing to come at least for instructions. The result was that nearly all of them were gathered into the Church.

The fruit of such work is not often so patent as in this case. But whether it be open or hidden, it is always great. And who shall measure the reward of the faithful priest thus striving with might and main to extend the Kingdom of God? Yet, in so doing, he is performing no work of supererogation, for did not the Lord command His servants to "go out into the highways and hedges, and constrain them to come in" (Luke, xiv. 23)?

LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

VIII. Non-Liturgical Chant

All the arts are intimately connected with religion, to which indeed they owe their most splendid developments. It is so where pagan religions are concerned, but Christianity has given a final consecration to man's efforts along the lines of the æsthetic, by consecrating them to the service of the one and only true God. Now just as, besides religious architecture, there is another which ministers to the uses of man's ordinary life, so there has always been a poetry, music and singing which were not directly inspired by religion. Confining ourselves to the province of music, history points to a double current, the one running in a strictly religious channel, so to speak, and the other in a profane or secular one.

When Christianity appeared in the midst of a civilization which had long passed its meridian, it promptly assimilated whatever was wholesome in that civilization, eschewing only those elements which were definitely at variance with the supernatural principles which are its very life. The fine arts had by that time reached a high degree of perfection; painting, and especially sculpture, had already given the world masterpieces such as have scarcely been repeated since. Though music had not yet attained to the degree of excellency which it reached within the last few centuries, it was yet able to add to the pleasure of life and to contribute to the solemnity of religious functions. The Church was not slow in adapting so powerful an instrument to her own use. Hence, we find that at no time the sweet-voiced Spouse of Christ contented herself with mere reading, or a monotonous recitation of prayer, but from the day of Pentecost she intoned that "new canticle" which resounds throughout the world.

It is not an easy matter to discover a real distinction between the strictly liturgical chants of the early Church and those other songs or hymns which, although unofficial and sung whilst men went about the ordinary duties of life, were none the less strictly religious, because composed under a religious inspiration and expressing the

sentiments of a devout heart. That there were such unofficial songs, we cannot doubt, though of course we must not call them songs in the vernacular (as we now call our English hymns), for there was at first no liturgical language distinct from the vernacular.

It is regrettable that we are without any documents of importance regarding these private songs or hymns, at any rate for the period comprised within the first two or three centuries. In the fourth century we find abundant proofs that bishops and priests eagerly sought to wean their people from profane, vulgar, and not infrequently objectionable songs, by supplying them with others, the dominant note of which was some religious truth or mystery. To this end the pastors of the people also endeavored to popularize the psalms. A letter of St. Athanasius to Marcellinus bears witness to such efforts. A letter to St. Paula (the illustrious Roman matron who followed St. Jerome into his retreat at Bethlehem near the cave wherein our Lord was born) supplies us with a graphic description of life as it was lived in those rustic surroundings. As one reads her description, one almost fancies oneself back in the golden age of the world; or rather, that fabled period of history would seem to have materialized at long last under the beneficent influence of the new religion: "In this little countryhouse of Christ (*Christi villula*) everything is homely and silence reigns, save for the chanting of psalms. Whithersoever thou turnest, thou shalt hear the plough-man sing Alleluia, whilst the perspiring reaper interrupts his work to sing a psalm, and the vine-dresser rests his sickle to sing a snatch out of David's book" (*Ep. xlv*, 11, in *Patr. Lat.*, XXII).

Sidonius Apollinaris bears witness to a like custom in Western Europe and Gaul. He speaks of the shores of sea and river reëchoing the songs of mariners and passengers alike, as they raise a joyful hymn to Christ (*ad Christum levat amicum celeuma*).

St. John Chrysostom, commenting upon Psalm xli, waxes eloquent when he enumerates the manifold spiritual advantages of song. It is true, he exhorts his hearers to sing the psalms, but the point is that he wants them to use those canticles extra-liturgically, whilst they are about their daily avocations. For this reason the holy Doctor's exhortation is of wider application than might appear at first; in fact, it certainly covers any chant or poem of a religious nature. The following is the gist of the Saint's remarks:

"The first subject of inquiry is why song (*psalmus*) has been brought into our life, and chiefly why is prophecy accompanied by chant . . . ? When God saw most men to be slothful and unwilling to read spiritual things, wishing to lighten the task and to remove all sense of weariness, He wedded prophecy to melody, so that, charmed by its sweetness, all might eagerly sing sacred hymns. For nothing so lifts up the soul and, in a manner, endows it with wings, raising it far above the things of earth, as the well-modulated chant of a sacred song. And indeed our nature is so affected by singing that the very babes at the breast, when they cry and lament, are lulled to sleep by this means. Nurses who carry them in their arms, keep walking up and down, and, singing some simple lullaby, send them to sleep. In the same way do muleteers assuage the fatigue of their journeyings. And not alone travellers, but those who tread the winepress, those who reap, and those who tend the vine, sweeten their labor with song; sailors ply their oars, their song marking time for their rowing. In like manner, women sing whilst they spin or weave, now one, now all together. Women, travellers, country-men and sailors act thus with a desire to lighten the weariness of their respective tasks, for the soul endures weariness and fatigue with greater ease when it is charmed by sweet harmonies. Now, because this kind of pleasure is like an instinct of our nature, God has given us the psalms, lest the devil should cause our ruin by his meretricious songs, and likewise for our pleasure and our utility. . . . Spiritual songs are of great advantage, for the very words purify the tongue, and the Holy Spirit promptly takes possession of the soul of the singer. . . .

"And whereas, where there is dirt, there pigs assemble, and where there are sweet perfumes, bees cluster together; so, where lascivious songs are heard, the devils meet, and where spiritual canticles are sung, there the Holy Ghost swiftly descends, and by His grace sanctifies both lips and heart. All these things I say to you, not only that you may thus praise God, but to urge you to teach such hymns to your children and your wives, not only whilst they are weaving or engaged in any other task, but chiefly at meals. The devil is exceedingly busy during the time of meals, tempting the guests to drunkenness, gluttony and disorderly gaiety, taking advantage of the relaxation of mind with which we sit down at table. Hence, it is necessary to fortify yourselves before meals and after meals with the protection of the psalms, and, when you rise from table, to sing sacred songs to God with your wives and children."

The holy Doctor goes on to urge upon his hearers the practice of what we would now call "family prayers." Where this is done, "your house, be it never so small, becomes a sanctuary of God. Where there is psalmody, and prayer, the choir of the prophet, and hearts full of love for God, singing together, surely he would not err who would call such a house a church. Even should the singer not fully grasp the meaning of his song, let his lips at least repeat the words, for the very words have power to sanctify the lips, if uttered with a ready and generous heart" (*In Ps., xli, 1, 2, passim*).

It is regrettable that the golden-mouthed Patriarch of Constantinople is content to speak in general and rather poetical terms, as is

his wont, without condescending to give us a more detailed account of the chants or songs which he wishes his hearers to sing in the bosom of their families. His terms are so general, however, that there can be no doubt that, in addition to the psalms of David, the Christians of the New Rome were in the habit of chanting other hymns besides the inspired canticles of the Shepherd of Bethlehem.

Extra-liturgical chants (or the use of liturgical chants in private life) were then a well-established practice. This leads us naturally to the conclusion that there must have been a tradition going back a considerable time. Unfortunately, very few texts have come down to us, beyond casual allusions. Tertullian (*Ad uxor.*, ii, 8) speaks of religious hymns sung by the Christian husband and his wife: "Between the two echo psalms and hymns, and they mutually challenge each other which shall better chant to their Lord. Such things when Christ sees and hears, He rejoices (*Talia Christus videns et audiens, gaudet*)."

Clement of Alexandria declares that the whole life of a Christian is one long festival, for the thought of an ever-present God makes him praise Him without ceasing, whatever his occupations may be (*Per totam vitam diem festum agentes . . . laudentes agros colimus, hymnos canentes navigamus*). St. Clement has himself written a hymn to Christ the Saviour, of which the following lines may serve as a sample:

Bridle of colts untamed,
Over our wills presiding:
Wing of unwandering birds,
Our flight securely guiding.
• • • • •
Thy simple children bring
In one, that they may sing
In solemn lays
Their hymns of praise
With guileless lips to Christ their King.

A curious sample of those early religious hymns has been preserved for us by St. Augustine (*Ep. ccxxxvii, ad Ceret.*), though there exists likewise a Greek text. He tells us that the Priscillianists attributed the authorship of the hymn to our Lord, and claimed that it was the hymn alluded to in St. Matthew's Gospel (*et hymno dicto*). The piece is obviously apocryphal and tinged with heresy,

but is not without interest because of its antiquity and as showing that such compositions were nothing new in the fourth century :

*Solvere volo et solvi volo,
Salvare volo et salvari volo,
Generari volo et generare volo,
Cantare volo et cantari volo,
Ornare volo et ornari volo,
Lucerna sum tibi, ille qui me vides,
Janua sum tibi, quicumque me pulsas. . . .*

The Greek version is of no interest; if anything, it seems even more unworthy of the Person to whom it is attributed, and of the occasion on which it is supposed to have been sung.

In his *Apologia*, Tertullian gives a detailed account of the *agape*, or love-feast of the Christians. One detail which is important is the assertion of the Apologist that singing was a feature of these repasts. The *agape* (at least in Africa) was then kept apart from the Eucharistic repast; hence, the chants used at them are properly extra-liturgical. The choice of these was left to the taste or inspiration of the singer; he was free either to sing out of the Scriptures, or to give free play to his power of improvisation. In fact, Tertullian rebuts the accusations of riotousness and drunkenness by pointing out that such improvisations presuppose the singer to be perfectly sober (*Apol.*, *xxxix*).

Strangely enough, the heretics gave the greatest impulse to the writing of popular hymns. They took advantage of the universal habit men have of singing snatches of music in order to propagate their false doctrines by so popular a vehicle. The Gnostic, Bardesanes, composed no less than one hundred and fifty psalms or hymns after the model of the Psalter, and his son Harmonius likewise wrote a number of poems. St. Ephrem wrote his hymns on Catholic dogma in order to combat error by the same means with which it sought to spread itself. Arius, we are told, composed songs for sailors, bakers, travelers, some of them in the style made popular by a low poet called Sotades. It would appear that the title alone of Arius' poems sufficed to shock the orthodox.

St. Augustine has left us a popular poem of 240 verses, which he wrote about the year 393 against the Donatists. The poem is in the form of an acrostic, and consists of twenty strophes, each of twelve verses, and each line ending with the letter *e*:

Omnes qui gaudetis de pace, modo verum judicate,

and so forth. St. Augustine's "psalm" is an interesting instance of the use of rhyme, which was to become so striking a feature of ecclesiastical versification.

When Latin ceased to be generally understood by the people, hymns were composed in the popular dialects. This is not the place to discuss the gradual formation of the various European languages. Suffice it to say that the Church adapted herself to the needs of her children. "Let no one believe that God is to be supplicated only in three languages, since in every language is God adored and man heard, if his petitions are just" (*Nullus credat quod nonnisi in tribus linguis Deus orandus sit, quia in omni lingua Deus adoratur, et homo exauditur, si justa petierit*), says the fifth canon of a Synod held at Frankfort in the year 794, and in the following century Hayto of Basle ordains that the Lord's Prayer and the Creed be learned by all men, both in Latin and in the vernacular (*tam latine quam barbarice*), so that the profession of faith shall not only be made with the lips, but shall be believed and understood with the heart.

It is easy to see that in countries where the language of the people bore a close resemblance to that of the Liturgy (such as Italy, Spain and Gaul), the need of hymns in the vernacular was not felt as it was in England and Germany. Yet already in the twelfth century Gerhoh of Reichersberg could write that "the whole world sang the praises of the Redeemer even in the language of the people, especially so among the Germans." Not only was it so in that century, but already in the ninth century the habit had crept in of adding German words to the text of the *Kyrie eleison*. The people still sang Gregorian tunes of the *Kyrie eleison*, with which they were familiar, but added words of their own, though retaining the Gregorian melody. Because these clauses followed upon the *eleison*, the first German popular hymns were called *Leisen*. Nothing could be further from the truth than to assert, as it has been done, that Luther first introduced the custom of singing in church in the vernacular. Long before Luther's time preachers were wont to ask the people to sing, after the sermon, a hymn in keeping with the feast of the day. A Synod of Salzburg of 1569 says that it is an old custom (*antiquus mos*) that a hymn in the vernacular should be

sung before and after the sermon, the preacher himself intoning it. Since the sermon was generally either before or after the *Credo*, these vernacular chants were used *infra Missam*.

The law of the Church is that Latin must be used in liturgical services to the exclusion of the vernacular, except where a special local rite has received her sanction. Vernacular hymns may be sung at non-liturgical services—that is, services other than High Mass or the Canonical Office. At Low Mass popular hymns are permitted, but no hymns may be sung which have not previously received episcopal approval.

There can be no doubt that congregational singing, even in the vernacular, is something exceedingly fine and most desirable. Sometimes good and well-meaning persons object to it on the ground of its lacking artistic value. But experience proves that, notwithstanding unavoidable imperfections, such singing makes a powerful appeal, not only to the religious, but to the æsthetic instinct also.

We may be permitted to give a few practical hints as to congregational singing. Where it is sought to introduce it (and surely the desire should be universal), public rehearsals must necessarily be arranged—if possible, not in the church itself. A musician should be in charge, or at least someone with a keen sense of rhythm. The most effective way of conducting the singing of a congregation is to wave the arms in time to the music. How effective this method is, will be conceded by anyone who has witnessed an open-air service conducted by the Salvation Army. The man—or, more frequently, the lady—who leads in the singing, has no claim to musicianship, but she often achieves admirable results, and controls her forces by waving her hymn book or her umbrella. The great difficulty of congregational singing is to get people to sing all together. To bring it about, there must be some conducting, at least for a time. The religious effects of real congregational singing are so great that a priest will be amply rewarded for the exertions which the training of his people may entail.*

* The next article of this series will treat of "Instrumental Music in Church: The Organ."

LAW OF THE CODE ON DIVINE WORSHIP

By STANISLAUS WOYWOD, O.F.M., LL.B.

PROVISION OF SACRED UTENSILS FOR THE VARIOUS CHURCHES; TAX FOR THEIR USE AT HOLY MASS

The rectors of churches and all others to whom the care of sacred utensils is entrusted, shall see that they are kept in good condition (Canon 1302).

The cathedral church must furnish the bishop gratuitously with the sacred utensils and all other things necessary for the celebration of Mass and other pontifical functions (even when he celebrates privately), not only when these functions take place in the cathedral, but also in other churches of the episcopal city and its suburbs.

If a church is very poor, the Ordinary may allow the church to charge a moderate fee to all priests who say Mass there for their own convenience, to cover the expenses for the sacred utensils and other things needed for Holy Mass.

The bishop, or by special mandate the vicar-general, has the right to determine the amount of the fee, and nobody, not even exempt religious, are permitted to demand more. The vicar-capitular (in the United States the diocesan administrator) has no right to fix this fee. The bishop should, if possible, define the same fee for the entire diocese at the time of the synod; otherwise, outside the synod he should fix it with the advice of the Chapter (Canon 1303). Where there are no Chapters of Canons, as in the United States, the board of diocesan consultors takes the place of the Chapter in all matters in which the Bishop is obliged by law to ask the advice or opinion of the Chapter.

In the United States the sacred utensils are bought in parish churches from the monies of the general church funds. The pastor has charge of and responsibility for the church property of his parish, and he must procure whatever is needed for divine worship. The diocesan statutes usually determine the sum of money which the pastor may spend from the church funds for the buying of things for the parish or for necessary repairs without the necessity of referring the matter to the bishop. In fact, affairs of ordinary

daily administration of the parish property should be left to the discretion of the pastor, for otherwise he is hampered too much in his work.

Canon 1303 states that the bishop may allow poor churches of his diocese to charge a small fee for the use of the sacred vestments and other things necessary for Holy Mass, when outside priests say Mass there for their own convenience. There are a great many very poor parishes in the scattered districts in the United States—places where the pastor can neither draw his full salary, nor get sufficient money from the few families to have anything but the bare necessities in the small parish church. Nevertheless, we have never heard of a tax asked of priests who might happen to stop at the country church to say Mass; on the contrary, the priest is warmly welcomed by the pastor, who rarely sees a clerical confrère, and he would feel insulted if the visiting priest were to offer him a fee in compensation for the use of the vestments, candles, altar bread and wine.

POWER OF BLESSING SACRED UTENSILS

The power of blessing those sacred utensils, which according to the laws of the sacred liturgy must be blessed before they are used for their proper purposes, is given to:

- (1) All Cardinals and bishops;
- (2) Local Ordinaries who are not bishops (*e.g.*, Prefects Apostolic) for the churches and oratories of their own territory;
- (3) Pastors for the churches and oratories within the limits of their parish, and rectors of churches (non-parochial) for their churches;
- (4) Priests delegated by the local Ordinary within the limits of the delegation and the jurisdiction of the delegating Ordinary;
- (5) Religious superiors, and priests of the same organization delegated by them, for their own churches and oratories and for the churches of nuns, if the superiors have ecclesiastical jurisdiction over a convent of Sisters with solemn vows (Canon 1304).

The Code speaks of the *blessing* of sacred utensils—not of those sacred objects which must be consecrated. Formerly all priests in the United States received the faculties of blessing sacred utensils through the quinquennial faculties. Since there is question only of

vestments and other things used in divine service in churches and chapels, it suffices that the pastors and rectors of churches have the power to bless the sacred utensils. Vermeersch-Creusen (*Epitome*, II, n. 633) ask whether the pastors, or rectors, have the power to delegate other priests to bless sacred utensils, and answer that from the ordinary principles of law one might be inclined to assert that the pastor or rector can delegate other priests to bless them for the churches or chapels over which the pastor or rector has charge. The same authors, however, remark that the great care with which Canon 1304 designates the persons who can delegate others, makes them hold the opinion that pastors and rectors cannot delegate other priests in this instance. A better reason why that delegation is not possible seems to arise from the ancient principle of Canon Law that the rules on delegation deal with ecclesiastical jurisdiction exclusively, not with powers of orders.

If a priest without proper authorization blesses (*e.g.*) Mass vestments, stoles, ciborium, etc., he acts in disobedience to the rules of the Church, but the blessing is valid, for Canon 1147, § 3, states that, if a blessing is reserved by the law of the Church to certain persons, the priest who gives it without proper permission acts illicitly, but the blessing is valid unless the Holy See decrees the contrary in the reservation.

How BLESSING OF SACRED UTENSILS Is LOST

Sacred utensils that have been blessed or consecrated lose their blessing or consecration:

- (1) if they have suffered such damage or change that they have lost their original shape and are no longer fit for their purpose;
- (2) if they have been used for improper purposes, or have been exposed for public sale.

The chalice and paten do not lose their consecration because of the wearing off or renewal of the gold plating; but, if the gold has worn off, there is a grave obligation to have the gold plating renewed (Canon 1305).

With the exception of the last paragraph of that Canon, the rules of Canon 1305 have been part of the liturgical law of the Church for a long time past. The rule that the chalice and paten do not

lose their consecration when they are replated, reverses a decision of the Sacred Congregation of Rites handed down before the promulgation of the Code.

That sacred vestments, chalice, paten, etc., are desecrated by their irreligious use for profane purposes, is justly decreed by the Church in detestation of the insult thereby done to religion. The same is to be said about public sale of sacred utensils. Sale as such is not forbidden, but the public sale is. One church may sell some of the sacred vestments or sacred vessels to another church or individual priest. The only prohibition in these private sales is that the price be not raised because of the blessing or consecration.

PERSONS ENTITLED TO HANDLE CERTAIN SACRED UTENSILS

Care must be taken that the chalice and paten, and unwashed purificators, palls and corporals used in the Holy Sacrifice of the Mass, shall not be touched by others than clerics or those who have custody of them.

Purificators, palls and corporals used in Holy Mass shall not be given to lay persons, even religious, to be washed until they have first been rinsed by a cleric in major orders; the water of the first washing shall be poured into the *sacrarium*, or, if there is none, into the fire (Canon 1306).

The sacred vessels and the linens which come into immediate touch with the Blessed Sacrament are to be treated with greater respect than the rest of the sacred utensils. The chalice and paten after they have been consecrated should not ordinarily be touched by others than clerics, except there is a legitimate cause (*e.g.*, on the part of the men who replate the chalice and paten). The purificators, palls and corporals should not be touched by lay persons after they have been used in Holy Mass, and before they have been washed by a cleric in major orders.

The phrase that the chalice and linens used in Holy Mass should not be touched "by others than clerics or those who have custody of them," has been explained by some writers on the Code to mean that clerics only who are the custodians of the sacred utensils shall touch certain ones. If in the Code it was desired to say that, it could easily have done so by wording the phrase "tangantur, nisi a clericis *qui* eorum custodiam habent." Lay men and women who

have been placed in charge of the sacristy or other place where the sacred utensils are kept, may touch the chalice, paten, and used sacred linens.

Vows

A vow is a free and deliberate promise to God of something possible and better (than if the object were not promised), and it imposes an obligation from the virtue of religion (to keep the promise).

All persons who have sufficient use of reason in proportion to the object of the vow, are capable of making a vow unless they are incapacitated by law.

A vow made through grave, unjust fear is invalidated by law (Canon 1307).

The three paragraphs of Canon 1307 contain in concise form the whole substance of the Church's teaching on the nature of vows. The promise made to God must be free and deliberate. The Code does not solve the old dispute whether a vow made because of unjust threats of a third party is null and void by the natural law; but for practical purposes it settles the question by making such vows null and void by her law, as is stated in the third paragraph of Canon 1307. Why theologians should ever have taught that a promise made to God which was extorted through unjust action of another is binding, is difficult to understand, because no human being would want to urge a promise made in his favor under such circumstances. If the promise is nothing but the effect of the injustice of another person, and one maintains that such a promise can be urged by him in whose favor it was made, rights would arise out of injustice, which is not reasonable.

Another aspect of the same question of the freedom of the person making a vow is the case in which one makes a vow, not because another unjustly demands it and threatens the victim to make him make the vow, but where one makes a vow to free oneself from vexations and trouble to which one is subjected unjustly. The circumstances of each case have to be considered to ascertain whether the vow was extorted either directly or indirectly. Indirectly it would be extorted if there is nothing said about the vow or promise by the one threatening another, but the circumstances are such that

there is no other escape from the vexations, threats, etc., than to make the vow. In that case it is practically the same as if the vow had been explicitly extorted. If the vow is merely occasioned by some trouble or injustice done by others, the vow as such cannot be said to have been extorted or necessitated by the injustice of others. To illustrate the principle, suppose a father or mother continually talk to their daughter about joining a Sisterhood; the girl does not want to hear of it, and the parent begins to vex and torment the girl, and perhaps deprives her of things that she should get to make her submit to the wishes of the parent. If finally, to end the vexation and trouble, the girl does go to the convent and eventually pronounces the usual vows of religion, while still in the same spirit and disposition as when she left home, those vows are no vows. On the other hand, if a girl (*e.g.*, a stepchild) is not liked by the parent, and is subjected to many annoyances and unjust vexations so that the home is made unbearable for her, and she decides to end it all and join a religious community, the girl cannot say that she was forced into the convent. She can truly say that she was forced out of her home, but, ordinarily speaking, the convent was not the only way and means to free herself from the injustice.

Vermeersch-Creusen (*Epitome*, II, n. 637, ed. 1925) wish to condense the principle of freedom in vowing into the form: if grave fear unjustly inflicted is the *cause* of making the vow, it is invalid; if such fear is merely the *occasion* for making the vow, the vow is valid. That principle is reasonable and true, but the difficulty lies in distinguishing between *cause* and *occasion*—a distinction by means easy of application in the ever-varying cases and circumstances. It is chiefly for this reason, we believe, that there is so much apparent discord among theologians on this difficulty.

Since the promise made to God must be made, not only freely and of one's own choice, but must also be deliberate (*i. e.*, made with sufficient knowledge), the knowledge must be sufficient concerning the object promised, and the mind of the one making the vow must be free from error and mistake in reference to important aspects of the thing he promises. When there is question of public vows, the Church may be somewhat severer in the application of the principle of freedom and knowledge. The burden of proof rests with the person who did pronounce the public vows, if he claims that he was

not free or did not have sufficient knowledge. The Church must have such a rule, if the stability of the religious state of life is to be protected.

The object of a vow or promise made to God must be possible, and relatively so (*i. e.*, possible to the one who promises to do or not to do certain things). Ordinarily, the ability to do the promised thing should be possible with a reasonably serious effort, unless one promised something of which one knew that it required an extraordinary effort and still made the promise.

The Code states that the object of the vow must be “*de bono possibili et meliore*”—*i. e.*, not only something possible but something better than no promise. Whatever can serve as an offering or sacrifice to God (though there be question of the use of a thing which in itself is neither good nor bad), whatever can be an aid to avoiding sin and keeping God’s law, may be made the object of our promise to Him. One may not promise something to God that would hinder one’s greater spiritual good.

Generally speaking, all persons who have proper knowledge and liberty to make a vow, can do so unless the law of the Code demands certain qualifications. For public vows there are several qualifications required, and even in some private vows—*e.g.*, in the vow of perpetual chastity, the vow to enter a religious community of solemn vows (cfr. Canon 1309).

VARIOUS KINDS OF VOWS

A vow is called *public*, if it is accepted in the name of the Church by a legitimate ecclesiastical superior; otherwise it is *private*;

Solemn, if recognized as such by the Church; otherwise it is *simple*;

Reserved, if dispensation from it can be given only by the Holy See;

Personal, if an act of the person making the vow is promised; *real*, if some object is promised (*i. e.*, personal or real property); *mixed*, if it partakes of the nature of both a personal and real vow (Canon 1308).

The vows in the various religious communities are *public* vows, because the superior or superioress, provided his or her tenure of

office is legitimate (*i. e.*, valid election or appointment), is authorized by the Church to accept the vows in the name of the Church. Even in diocesan communities which are not established by the Church (*i. e.*, by its supreme government), the vows are nevertheless public vows, because the bishops are empowered by the law of the supreme authority of the Church to establish religious communities of simple vows.

The difference between solemn and simple vows in religious organizations comes from the will of the head of the Church to declare them solemn vows in certain communities. The canonical consequences of solemn vows differ from those of simple vows, but in their essence all vows are alike. The Code might have included in its enumeration of the various kinds of vows the *temporary* and *perpetual* vows, spoken of very frequently in the laws of the Code on religious communities.

As to reserved and non-reserved vows, the Code has more details in Canons 1309-1313. The distinction between *personal* and *real* vows is important, because the consequences of these vows differ. A personal vow means the promise of acts on the part of the person; a real vow means the promise of some temporal goods, either movable or immovable (also called real and personal property), for the honor of God (*e.g.*, to build, decorate a church, or to maintain its services, etc.) or for Christian charity. Mixed vows are those in which one promises not only to give some temporal goods for the honor of God or Christian charity, but also to do some personal acts (*e.g.*, not only to give or buy certain materials for vestments, altar cloths, etc., but also to give one's time and labor to make them). The practical distinction between personal and real vows is, that the personal vow ceases with the death, total and permanent disability, etc., of the person, while the real vow attaches to the property and possessions of the one making the vow, and, therefore, the vow must be fulfilled even after the person's death, if there are goods from which to fulfill the obligation. It is, therefore, necessary that the dying person make proper and timely provision to insure the fulfillment of his vow after his death.

RESERVED AND NON-RESERVED VOWS

Among the private vows two only are reserved to the Holy See.

namely, the vow of perfect and perpetual chastity and the vow to enter a religious organization of solemn vows; but they are reserved then only when they are made unconditionally, and after the completion of the eighteenth year (Canon 1309).

A vow is made to God, and by it the soul becomes obligated to God for the performance of the good work promised. There is, therefore, no human power on earth that can free from the obligation assumed by a vow. Only the divine power delegated by Christ to His representatives in the Church can release from the obligation which the soul contracted towards God through the vow. It is evident that the Church cannot grant that release except for good and weighty reasons, for she is not remitting merely an obligation that arose from her laws but an obligation of the divine law.

Canon 1309 reserves two of the private vows to the Holy See, if these vows are made unconditionally by persons who have completed their eighteenth year of age. The Code does not say that these two vows, when made before that age or made with a condition attached, are invalid, but it states that they are reserved to the Holy See then only when the two conditions concur. The Code does not speak of the reservation of public vows (*i.e.*, vows made in religious orders and congregations); they are regulated by the laws of religious communities and by the constitutions of each religious organization. Generally speaking, the vows made in a religious organization approved by the Holy See are reserved to the Holy See. In religious communities of diocesan law, the bishop of the diocese in which the religious who wants to be freed from his vows resides can release him by granting him the so-called indult of secularization (cfr. Canon 638). The Code of Canon Law does not treat of the dispensation from vows pronounced in a religious community, but provides a release from the vows by an indult of secularization.

PRIESTS AND LONG LIFE

By JAMES J. WALSH, M.D., Ph.D.

VIII. Fads and Frills

Occasionally one finds that priests or religious are taking some new-fangled remedy supposed to be good for some kind of ailment, which at least they think they have. For a while some years ago rheumatism remedies were a great fad among the clergy. Whenever they had a pain or an ache of any kind, they went and bought some of the latest cures for rheumatism. Rheumatism is a word that covers a multitude of ills of many different kinds. Pains and aches, especially if they are worse in rainy weather, are said to be rheumatic, although everything from flat foot to spurs on the heel and bad teeth and bad tonsils may produce painful conditions worse in rainy weather. Remedies that cure the pain of these conditions are merely palliatives, and keep patients from doing something for the underlying condition which needs treatment. Teeth and tonsils, particularly, need seeing to, and of course the foot-arches need most careful attention. If there is any serious breakdown of the arch, do not buy arches for yourself, nor a particular kind of shoes because somebody recommends them. Your feet are extremely precious: take care of them, for on their good condition depends the exercise you take, and on that depends good health. No wonder one of the insurance companies has issued a little booklet on how to care for the feet, because they know that good feet are precious to tempt a man to exercise; bad feet keep him from exercising, and lack of exercise shortens life, and matures policies sooner than is necessary.

A certain number of priests take headache tablets rather freely. Aspirin is a favorite with some, phenacetin with others, and then there are devotees of pyramidon or migraine tablets and the like. A great deal of harm has been done by these, though they are valuable under certain circumstances. A headache always means something; some function or other in the body is disturbed. Occasionally, it is the earliest symptom of Bright's disease. It ought not to be masked, then, by some headache remedy; its real cause should be investigated and if possible removed, or at least life habits regulated

so as to accommodate eating, resting and working conditions to the state of organic health.

Occasionally, priests get the idea that fasting is a very precious mode of regaining health, and above all of correcting digestive disorders of various kinds. Men, especially those of sedentary occupations, as a rule eat more than is good for them, but there is just one way of deciding whether they are eating too much or too little, and that is by consulting their weight. If a man is overweight for his height, he is probably eating too much. If he is underweight for his height, he is surely eating too little. In the one case, there ought to be a reduction in the diet; in the other, addition should be made to it. A great many thin individuals who are suffering a good deal from digestive symptoms owe their trouble to the fact that they are not giving their digestive organs enough to do. It is surprising how commonly this is the case among thin people with a tendency to oversolicitude about themselves. Fasting will not do these good, nor will it do the stout people any good, unless by fasting is meant abstention from food to the extent that will bring about some reduction in weight. To stay two or three or more days without food is always more than a little dangerous, and there is not the slightest real good that can come of it. The body is almost fool-proof so that probably it takes a good deal of fasting to injure it seriously, but complete abstention from food leaves one liable to infections by various microbes which we carry round with us, for it lowers our resistive vitality.

Medical science has not quite determined as yet just what causes ulcer of the stomach, but one of the reasons is thought to be that the ulcer begins in an effort of the stomach to digest itself, whenever it does not receive sufficient food to keep it properly occupied. After all, the stomach is only meat tissue not unlike certain meats as tripe (pig's stomach) that we usually eat, and it has always been a scientific mystery as to why it did not digest itself. The ultimate reason seems to be that the life-force in the living stomach protects it against digestion. When that life-force or vitality is very much lowered by lack of food, the stomach may make more or less serious attempts to digest itself, and this in delicate anaemic persons causes the so-called peptic ulcer. The other cause that is surmised at least for the occurrence of ulcer is the taking of very hot fluids (as, for

instance, coffee or tea, soup and sometimes hot water) on an empty stomach. These theories of the causation of ulcer represent interesting warnings with regard to the taking of food and drink.

There is another reason why the stomach should be asked to take food in more or less natural state, and that is that there must be enough of residual material or roughage as it is called taken with the food so that there may be sufficient to occupy the intestines' attention and so stimulate intestinal peristalsis. Without this there will not be regular movements of the bowels, and good health requires that there should be intestinal evacuations at least once or better twice a day.

The taking of medicines and the pursuit of fads of various kinds in medicine are almost sure to do much more harm than good, and undoubtedly many people have impaired their vitality and shortened their lives in this way. As a rule, priests have a good deal of common sense in their relations to physicians and medicine, and this fact has been noted by distinguished medical practitioners in hospitals and private practice who have been much in contact with priests. Osler, who was probably the greatest teacher of medicine of his time in the English-speaking world and perhaps in the medical world of his day, once declared that it had been his experience that, the nearer a man was to the Council of Trent, the nearer he was likely to be to orthodoxy in medicine also. Osler had seen a great many Protestant ministers stampeded by one fad or another in medicine, and by all sorts of quacks and charlatans, and it was a pleasure to him to acknowledge that the Catholic priest did not have this tendency. Good theological and philosophic training had given the latter a conservatism that saved him from chasing novelties just because they were novelties. Much more than ninety-nine out of every hundred novelties in medicine prove to be of no significance when their true status is worked out.

I am not sure that Osler would be quite so favorable in his opinion of some of the younger priests of our time. A good many of them have a tendency to think that, from their own observation and the cures of patients which they have witnessed, they have found that certain new-fangled methods of treating disease must represent wonderful new discoveries in therapeutics. Every now and then one finds a young priest who has been cured himself by a chiropractic

or an osteopath, or oftener one who is ready to tell the story of some of his relatives or friends who have been so cured. He is, therefore, a convert to the new drugless healing or system of medicine.

A little knowledge of the origin of osteopathy might be of value in enabling them to appreciate the significance of this system of healing. Dear old Dr. Still, the inventor or discoverer of this method of treatment, was the son of an evangelizing exhorter who used to stage wonderful revivals down in the Kansas district before the war. Dr. Still himself never studied any medicine (he said he was in attendance at a Kansas City school for a while, but there is no record of that fact), and learned all that he knew about the human body from the study of some bones that he found in an old Indian graveyard not far from where he lived. Having learned to put these together into a human skeleton, he thought that he had learned all that was necessary to treat human disease. Knowing only about bones, he attributed all disease to bone troubles, and particularly to subluxation of the spinal vertebrae, which interfered with the passage of nervous impulses and perhaps also with the circulation of blood in the bloodvessels that find their way in and out of the spinal canal. What is perfectly clear however, is that he was sure that this causation for disease—all disease—had been revealed to him from on High, as also the method of treating disease by adjustments of the spinal vertebrae. We have his autobiography in which he uses the name of God very freely; he manifestly considers that he was on terms of very great intimacy with the Lord in this regard, who had chosen him as a special intermediary to bring healing to mankind.

According to him, all the medical knowledge that had been obtained through the development of the science of bacteriology was quite useless, if not mere twaddle. Subluxations in the spinal column were responsible for the occurrence of typhoid fever as well as of dysentery. His first successful experience of the new healing was a cure of the latter disease. Hence, he was quite sure of the truth of his ideas. For Dr. Still, then, Pasteur was a mere charlatan; Lister a poor man who fooled himself into thinking that he had conferred a great benefit on mankind by making surgery ever so much safer than it had been before. Of course, Dr. Still knew that all surgery was a mistake, and he used to proclaim that God had

never intended that men, and above all women, should be cut up like hogs.

In bidding his "diplomats"—as he called those who received their diplomas from him—goodbye, when he dismissed them with his address on commencement day, he used to remind them not to forget that there is one God, one Faith, one Baptism and one mode of healing all disease—osteopathy. I have always felt that Dr. Still ought to have been considered, not as the inventor of a new method of physically healing disease, but as another one of the divine healers to whom have been revealed the secrets of healing disease. We have had any number of them in this country. Andrew Jackson Davis, the Seer of Poughkeepsie, is a striking example of them. Some seventy-five years ago he had an interview one day in a graveyard—ominous place though it might seem to be to go for medical lore—with Galen (the great Greek physician who was medical attendant of the Emperor Marcus Aurelius in Rome towards the end of the second century of the Christian era) and with Swedenborg (the great Swedish mystic of the seventeenth century). Swedenborg gave him the secret of diagnozing all disease, while Galen, out of the depths of his wisdom as a great human physician and with the knowledge he had secured ever since in the world of the spirits, taught him how to cure all disease. Davis made a great many "cures." He was once invited to talk before the United States Senate, and came near being selected as a sort of physician extraordinary to the United States because of the great impression produced on our Senators by the account of some of his cures. Fortunately, we were spared that through the sense of humor of that great Irishman, Senator Shields, who had the unique privilege of representing three different states at different times in the United States Senate. Andrew Jackson Davis degenerated into just a conventional quack, doing and writing all sorts of things for a living, and actually living on into the twentieth century, still with new missions from on High that towards the end however attracted very little attention.

Lest it should be thought that the people of the mid-nineteenth century were more susceptible than we are in our time to the representations of such healers with celestial missions, it may be well to recall that in the twentieth century Alexander Dowie, declaring he

was Elijah or Elias returned to earth so that he might prepare the way for the second coming of the Lord, touched and healed according to his own claim some 200,000 people. There is no doubt about his "touching" them very effectively. Some of them came and gave him all the money they had in the world, because they had been "cured" by him and were sure, therefore, that he *must* have a mission from on High. They came and lived with him at Zion City, the new Jerusalem, half-way between Milwaukee and Chicago. The deep cloud under which the last months of Dowie's life were passed, if nothing else, makes it very clear how very little of anything like otherworldly assistance there was in his healing. He was, however, scarcely dead before Francis Schlatter out in Denver announced that he was sent to heal the people, and they came and he healed them. After a while there was a line four blocks long waiting to be touched and healed by the new prophet. He got into trouble with the United States postal authorities for sending cheap handkerchiefs through the mail at ten dollars apiece, which were supposed to cure as effectively as the touch of the prophet himself. As the Postmaster General declared that this was a fraud, a fraud order was issued that gave a black eye to Schlatterism, but he continued to heal people until his death a few years ago.

When people say to me: "Well, but what of these wonderful cures worked by the osteopaths on patients who have been suffering from pains and aches and lamenesses for years and have made the rounds of doctors in vain? Surely they indicate that there is some wonderful new discovery or invention in healing at work." I always ask them: "Well, what about the cures made by Andrew Jackson Davis and Alexander Dowie and Francis Schlatter? They 'cured' exactly the same sort of chronic cases. Many of their *cured* patients had been to a number of physicians without relief." After all, Christian Science, which is the only religion in the United States besides Catholicity that is constantly growing in numbers, is founded entirely on healing. Its membership is composed largely of presumably intelligent and supposedly well-educated people. They have either been healed themselves, or they have seen their friends healed through the influence of Mrs. Eddy's teaching. Mrs. Eddy proclaimed that there is no such thing as matter, and that disease is only an error of mortal mind. You cannot have anything the matter with

you, because, as there is no matter in which to have anything the matter with you, how can you have anything the matter with you? Such teaching seems entirely too naïve and childish to have any effect on human beings who have any power of thought for themselves, and yet Christian Science continues to claim new converts every day, and is gaining in prestige all the time in our country. They are building Christian Sciences temples in all of the large cities, many of which are handsome structures, more beautiful almost than many of the churches that are being built in our day except some of our Catholic churches. Christian Science has gained a foothold even among our Jewish friends, so that to hold the Jewish women particularly a form of Jewish Science has been invented. It has gained a foothold also in other countries—in England, in France, in Germany, even in Italy—so that editions of certain of the Christian Science publications are issued in many languages.

Whenever there is question of a priest favoring some of the new-fangled methods of healing, he must not forget that many of these, like osteopathy, have a certain mystical element. Discoverers of new methods of healing are prone to feel that it was because of some special favor from on High that they were inspired with the thoughts of the new healing. That, as we have seen, was true with regard to osteopathy. Chiropractic is only a diluted osteopathy, though, if one were to listen to some of the definitions of this mode of healing that have been given by practitioners seeking recognition for their cult from state legislatures through the country, we would have to believe that it was a new system of philosophy and biology and something very like religion. The osteopath has to study the sciences related to medicine for some four years at least. No one has ever been able to find out how long a chiropractic has had to study before beginning his practice. Some of them have been known to be only a few months away from such trades as shoemaking or tinsmithing or clerking in a hardware store before they put out their sign, and proclaimed themselves ready to heal all the diseases to which mankind is heir by means of adjustment of the spinal column and of certain organs of the body that need adjustment.

Of course, the chiropractics make cures, but then ailing people have been cured of long-standing ills by almost anything under the

sun. When they were first invented, little Leyden jars cured all sorts of patients. What we would consider little toy electric machines cured many thousands of people in the eighteenth century. Magnets have cured people whose number was legion, though it is well known that magnets have no influence of any kind on human tissues. Elisha Perkins with his tractors cured a lot of people suffering from all sorts of diseases, though we have the tractors now in our medical museums and there is not an ion of electricity nor a trace of magnetism nor anything else in them. The proverbial dead mackerel is very much alive compared to Perkins' tractors, and yet they "cured" many thousands of people in our country and over a million of people (it is said) in England.

The field of cures is very slippery ground for anyone to invade. This particular department of medicine is more full of delusions and opportunities for deception than any other. It is extremely important, then, for priests not to allow themselves to get lost in it. This is true, not only for themselves and their health, but also for the sake of others. If, with all the faithful study of disease by physicians, the advance of medicine and therapeutics is so slow, and so often likely to lead into blind alleys from which we must simply find our way back, it is easy to understand that the pursuit of fads and fancies and novelties of all kinds in medicine is perilous indeed. People are likely to be deeply influenced by what priests think about such things, so that Catholic clergymen particularly bear a heavy burden of responsibility lest they should lend a very ill-merited prestige to new-fangled modes of healing.

Something of the same thing is true with regard to the printing of the advertisements of healing remedies and methods and healers in our Catholic papers. They carry the prestige of religion with them, and people accept their advertisements as carrying with them a certain approval of the material advertised. That is why so many of the quacks and charlatans in medicine are ready to pay good prices for advertising space in Catholic periodicals, because they know that they will get it back from dupes who are over-solicitous about their health. It is important, then, that religion should not be permitted to become mixed up in any way with such things. Already religion has to bear the burden of healers of all kinds, who are making religion absurd by their claims of cures which are only

mental effects produced on certain susceptible people, who have suggested themselves into various ills and can only be cured by some contrary suggestions.

People often say to me: "Isn't it wonderful the way the mind cures the body!" And I say in reply: "No, that's not what is wonderful. What is really wonderful is the way the mind produces symptoms in the body, for the mind can produce the symptoms of any disease, though not the disease itself." *Whenever the mind produces the symptoms, only the mind can cure them.* This is not a question of imaginary disease, for I never use that expression. It is not the imagination, but the mind. By thinking about a particular organ or tissue, you can produce symptoms in it—that is, disturb its functions in such a way as will cause discomfort. After all, our word disease only means discomfort. There are many conditions we now call disease, but this was the original etymology of it. Diseases can be cured by a changed attitude of mind, whenever they are due to the mind. A great many people make their own troubles. Hence all the religious healers who are so thick in our large cities. Nearly every large hotel in New York City—and this is even truer of Chicago—has some mode of religious healing that meets in some of its public rooms every Sunday. Many of them are quite absurd, but they use the blessed name of religion and get results of healing. This is what priests need to realize with regard to modern quackery in general. It is easy to make a mockery of faith by over-ready credulity as regards methods of healing. When Catholics are too easily credulous, people say: "No wonder they can believe any and every religious doctrine! See the foolish beliefs of all kinds that they accept!"

Persons who want good health should keep out of the hands of the quacks and the new-fangled healers, and the men who are following recent new discoveries in the treatment of disease. Priests should keep their people out of such hands just as far as they can, remembering that orthodoxy in religion and medicine go much more hand in hand than is usually supposed. Novel healing methods encroach much oftener on religion than is usually thought, and religious feelings are often besmirched by them; health is abused and long life becomes out of the question. It is rather easy for most of us to persuade ourselves that we can judge of these matters

for ourselves, and that we have been particularly favored in having some special new form of treatment brought to our attention before others are aware of it. Even physicians are often carried away by pretended scientific discoveries that are supposed to cure disease, but which after a while prove to be of no value for them. In the meantime great harm may be done by them. It is much better not to try to be at the head of the procession, because that wanders off into bypaths that prove to be blind passages and bring only disappointment to those who have been over-anxious. Long life comes to the middle-of-the-road people, who are not over-anxious and are not following after fads and frills in medicine.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By J. BRUNEAU, S.S., D.D.

VIII. Apostolic Spirit

Father Olier would have the priest cultivate a particular devotion to the holy Apostles,¹ as being after Jesus Christ the foundations of the Church, venerating in them the abundance of their Apostolic grace, blessing God for having chosen them to be the preachers of His Gospel to the world, and, above all, imploring of Him a participation of their spirit for the Universal Church and in particular for all brother-priests. To express the zeal priests should have in imitating the Apostles and acquiring their spirit, Father Olier uses a very impressive word, *anhelabunt totis viribus*. So great an effort must imply a very important object.

What an apostolic soul ought to be, has been taught us by Christ's words and examples; but perhaps this teaching has been crystallized in the writings of the Apostle of the Gentiles.²

The great obstacle to the success of our ministry is to be found in the fact that our devotedness to souls is incomplete and insufficient. We hate to take trouble: we do not want to be bothered; we do not really love souls; we look only for our convenience or advantage or satisfaction. A priest is not a true priest, an apostle, if he does not love souls. And then what he calls his work is mere camouflage or worse—even sabotage, as they say nowadays. One truly called to the priesthood believes that the best employment he

¹ "Sanctissimos etiam Apostolos in cena Christo cibatos, et in Ipsum transformatos, ut ait Sanctus Chrysostomus, quasi duodecim Ecclesiæ fundamenta, in eodem Jesu venerabuntur, eorumque patrocinium, spiritum et gratiam, quotidie super universam Ecclesiam invocabunt, et potissimum super domum Seminarii quam ut Collegium apostolicum respicient, in quo virtutes apostolicas ediscere, et eorum mores sibi comparare, totis viribus anhelabunt" ("Pietas Seminarii," cap. xii).

² Abundant food for meditation on the apostolic spirit can be found in a truly admirable and truly apostolic book which has been lately published—"The True Apostolate," by Père Chautard, a Trappist—and in two others published in 1927 and not yet translated into English. One of the latter, written by Father de la Vaissière, S.J., a learned writer on experimental psychology and pedagogy, is entitled "Quelques noms de l'Apôtre, selon Saint Paul," and contains a collection of addresses to young Jesuits on the day of their monthly retreat; the other, by Father Blouet, S.S., is entitled "Pour Sauver les Ames," and is the equivalent of a course of Pastoral Theology. It is full of suggestive ideas, and will be a revelation to many American priests as to the incredible difficulties with which a priest has to cope in France. All these works sound the same note—a trumpet call from St. Paul to a life of self-sacrifice.

can make of his life is to consume it in the work of the ministry of souls, to lead a life of devotedness and consecration to the glory of God through the sanctification of souls. Like Paul, the true apostolic man has a heart of steel for self, a heart of flesh for souls, a heart on fire for God.

One of the most attractive descriptions of the apostolic man is the word of St. Paul: "Christi bonus odor sumus" (II Cor., ii. 15). We apostles of Christ are the good odor of Christ. The Divine Child's perfume drew to Him the shepherds and the Magi; the vivifying virtue of this perfume permeated the sick that were healed, the demoniacs that were cured, the hungry that were fed, the afflicted that were consoled; it drew Andrew and John and Matthew and so many who left all to follow Him. It was the perfume of His merciful loving-kindness that touched the heart of the woman who was a sinner, the heart of the repentant Peter, of the good thief. One and all, these could say: "We will run after Thee, to the odor of Thine ointments" (Cant., i. 3-4).

Now we must be so permeated with Christ's perfume that it might be said of us that we *are* the good odor of Christ. We must preach by our example the practice of all the virtues: chastity and zeal, patience and fortitude, self-sacrifice and generosity. We must imbibe the spirit of Christ in prayer, so that we shall have that mind which was also in Christ Jesus, and shall express it outwardly (*mortificationem Jesu circumferentes in corpore nostro ut et vita Jesu manifestetur in nobis*). So shall we be the odor of life unto life—*bonus odor*. But here also we have to face the great law of self-sacrifice.

Aromatic plants bestow
No spring fragrance while they grow,
But crushed or trodden to the ground
Diffuse their balmy sweets around.
(Goldsmith.)

This is true of apostolic zeal: only through sacrifice of self can we be the good odor of Christ (*odor vita in vitam*).⁸

⁸ Is not the following letter of St. Basil a really charming parable? "The art of snaring pigeons is as follows: when the men who devote themselves to this craft have caught one, they tame it, and make it feed with them. Then they smear its wings with sweet oil and let it go and join the rest outside. Then the scent of that sweet oil makes the free flock the possession of the owner of the tame bird, for all the rest are attracted by the fragrance and settle in the house" (*Letter x*). *Christi bonus odor sumnus!* We must win souls!

The priest is a man associated with the Redeemer, a man who must love souls as Christ loves them, who must spend and be spent for their salvation, a man who loves his brethren more than anyone else can love them, who is willing to immolate himself for God with Christ. "He must increase, but I must decrease" (John, iii. 30). This is not a panegyric, but the mere definition of a priest who has the apostolic spirit. For him as for Lacordaire, "the priesthood is the immolation of a man added to the immolation of a God."

Men of that stamp have been found and they repeat the word of Paul: "A necessity lieth on me: for woe is unto me if I preach not the Gospel" (I Cor., ix. 16). They take to heart the interests of Christ. In this our age so many people pay no attention at all to the interests of our Lord; and almost of necessity the priests will be affected by the spirit of the age, unless they have a truly apostolic spirit, unless they can say with St. Paul: *Æmulor vos Dei æmulatione* ("I am jealous of you with the jealousy of God," II Cor., xi. 2). How often do priests, when meeting or visiting their frères, treat or even speak of the sacred interests of Christ? Do we realize the value of souls? Do we love them as we ought? *Æmulor vos Dei æmulatione*—with holy jealousy!

Above all we are *shepherds*, and we must feed the flock, especially the little lambs of our flock. Jeremias depicted the desolation of Sion exclaiming: *Parvuli petierunt panem, et non erat qui frangeret eis!* Is this true nowadays? Since Rome insists so much on seminary professors teaching young men how to become good catechists, there must be some special need for this law. An apostolic priest must not be negligent on this point. He must break bread for the children of his parish, and this bread is furnished by catechetical teaching and Holy Communion.

It is of capital importance to realize that, whilst it is good to hasten to bring them to Holy Communion, it is more necessary to make their little souls able to be assimilated by the Divine Food they receive. "*Cognitio et gustus*" (knowledge and desire) the Church demands (Canon 854). Who will give them *cognitio et gustus*? The pastor. He must neither refrain from exhorting children to receive frequently, because he is unwilling to take the trouble of preparing them, nor to urge them on to the Holy Table without carefully preparing their souls for the coming of Christ. And above

all, let us make them commune with Christ—that is, partake of His sentiments and dispositions. Then every communicant will be a true Christian.

When we study the work of our Lord (*tantus labor!*), His incarnation and ministry, Calvary and the priesthood, the cross and the altar, we realize that a priest who wishes to imitate the Good Shepherd feels obliged to reach every class of person in his parish, nay, every soul within his reach—not only Catholics, but also, if not more so, non-Catholics. The first thing, then, is to try to attract and gather, or reach in some way all his people. This may be done by a mission; it may be due to an interesting and fascinating way of preaching; ceremonies well conducted, exquisite Church music, are very efficacious too.⁴ A parish paper or periodical is excellent in our days, especially if it is attractive and serious. The late lamented apostolic Father Price has done untold good with his little monthly, *Truth*. Some priests write letters—as St. Paul did; and, having over St. Paul the advantage of printing, send them to every one in the parish. In that way the priest is at least in touch with his people, and often this letter which remains and can be reread produces a great deal of good. The Apostles performed miracles: while we have not that grace, we must do all that is in our power to reach souls and bring them to Christ.

The priest is not only a shepherd. Our Lord said: “I will make you *fishers of men*.” What patient, industrious, hardworking people fishermen are! The priest is called also *venator animarum*. To hunt souls for Christ is a glorious work—at times a strenuous work, for a hunter must be always on the alert—but how consoling!

There are two classes of souls, especially, which we ought to aim

⁴ How powerfully the liturgy and the proper celebration of feasts help to increase the Christian life, was emphatically stated by our most Holy Father last year in his Encyclical Letter on instituting a feast of the Kingship of our Lord Jesus Christ. “For people are instructed in the truths of faith, and brought to appreciate the inner joys of religion far more effectually by the annual celebration of our sacred mysteries than by any pronouncement, however weighty, of the teaching Church. Such pronouncements usually reach only a few, and the more learned among the faithful, while feasts reach them all; the former speaks but once, whereas the latter speak every year—in fact, forever. The Church’s teaching affects the mind principally; her feasts affect both mind and heart, and have a salutary effect upon the whole of man’s nature. Man is composed of body and soul, and he needs these external festivities so that the sacred rites in all their beauty and variety may stimulate him to drink more deeply of the fountain of God’s teaching, that he may make it a part of himself, and use it with profit for his spiritual life.”

at conquering with special zeal: those for whom our ministrations are to attain their object irrevocably (those on their death-bed), and those who would extend and multiply our influence for good.

We can easily realize the state of a dying person. For that soul our Lord exerted all His power, for that soul He remained three hours on the cross, for that soul He prepared grace and happiness everlasting. If that soul goes to heaven, all the merciful designs of Christ are accomplished, His glory is procured, His blood has not been shed in vain. Still, the salvation of that soul often depends on the priest. Jesus is waiting for him. If the priest knows how to inspire a cry of repentance in the dying, the designs of Christ are forever realized. That soul is saved; the good work done by the priest will never be undone; forever Christ will be thankful to His priest!

Besides that attentive care of the sick and dying, a zealous priest tries to extend the results and influence of his ministry by transforming each of the faithful into an apostle. This system is one of the most successful. Let some generous souls realize that God wishes everyone to be perfect, for Christ said to all: *Estote perfecti.* Show them what a grand thing it would be if they became apostles, if they tried to do some good to others, and you will be surprised how easily they embrace the task, and how anxious they will be to interest their friends in good works. Why should we not take that duty of apostolate as a subject of our sermons, instead of repeating the same old frigid, dull, vague instructions? Why not give as a penance in the sacred tribunal to do something for another soul? This would give to God much more glory than a short prayer recited without much attention. Especially if we insist on asking them how they have done it, very soon we shall see the good results. They do not do it now, simply because the idea is not suggested. A priest's word must be suggestive.

The most fruitful work, however, will be to try to perpetuate the priesthood of our Lord, to discover, encourage and foster sacerdotal vocations. If we train only one soul for the priesthood, that may be a better work for the glory of God than all the rest of our ministry. It may be that the best thing done by the priest who directed us to the seminary, is precisely to have recognized and encouraged our vocation. Sacerdotal vocations must be fostered with the same respect

and zeal with which we collect the particles on the paten. The reason is simple: *Sacerdos alter Christus.*

The priests are called *satores aeternitatis*. But we shall never be so truly sowers of eternity as when we aid in replenishing seminaries, and filling them with earnest young men truly called by God to the priesthood. According to the teaching of our Lord, our first duty is to pray for vocations. "The harvest is great, the laborers are few: *rogate ergo dominum messis ut mittat operarios in messem suam.*" The Church took up this recommendation, and she beckons us four times a year (on Emberdays) to pray for the recruiting of the clergy. To prayer we must add example, and be an inspiration by our priestly life, so that young men will crave to seek the ideal which we represent—a noble, lofty, grand, attractive ideal. They do not see the priesthood in the abstract, but in our lives, in the person of their pastor or of his assistants. We should speak to them in such a way that they should never leave us without desiring to become better. This will happen if we passionately desire the spiritual progress of all souls that come in contact with us.

Perhaps, we ourselves owe our vocation to the fact that, by the grace of God, we came in contact with a priest whose life of self-denial and burning apostolic zeal was an inspiration to our youthful aspirations and ambition. And we said: "I too will be a priest and an apostle." *Gratias Deo super inenarrabili dono ejus!* But the most practical way to thank God for it, is to become also an inspiration to others and a recruiter of priests. Some parishes never gave a priest to the Church; others are rejoicing over the number of vocations flourishing in them. Who are responsible for this state of affairs, if not the pastors of those parishes?

Vocatus apostolus Jesu Christi per voluntatem Dei. The call to the apostolate demands from us a constantly growing effort towards humility, spirit of prayer, self-surrender, obedience, and absolute devotedness—a program of self-denial, crushing and bewildering for our human nature. But we are comforted when we realize that we are the apostles of Jesus: *Apostolus Jesu Christi.*⁵ He did not

⁵ It is interesting to note how St. Ignatius describes his apostolic ideal in the very words in which the Apostle of the Gentiles describes his own vocation: "Homines mundo crucifixos et quibus mundus ipse sit crucifixus (Gal., vi. 14), vita nostræ ratio nos esse postulat; homines, inquam, novos, qui suis se affectibus exuerint ut Christum induerent (Eph., iv. 24); sibi mortuos (Rom., xiii. 14; Gal., iii. 27), ut justitiae viverent (Rom., vi. 2-8; II Cor., vi. 9; Col., iii. 3);

need us; He has chosen us freely, out of love. Therefore, out of love I will answer the call with a boundless gratitude, with an ardent desire to answer it properly. I will repeat the name of Saviour, which I crave to realize in its fulness, and my name of Apostle: *Vocatus apostolus Jesu Christi per voluntatem Dei.*

The Son of Man came, not to be ministered unto, but to minister. We must *serve*. *Omnium me servum feci* (I Cor., ix. 19). In all men we may see the new Adam that is living in them either in reality or potentially, so as to be able to say with St. Paul: "Ourselves your servants through Jesus Christ." Servants indeed is not strong enough; slaves would be a more exact translation. The spirit of servitude must make us slave for souls and for Christ: *Nos autem servos vestros per Jesum.* The apostolic man slaves in studying hard problems, in writing his sermons and catechetical instructions, in learning painfully perhaps an unknown but necessary language. St. Peter Claver made himself a slave to negro slaves. After twelve years of this heroic slavery, he was admitted to take his last religious vows, and he signed them: "Peter, slave to negroes for ever." Like St. Paul, he was an apostle: *Nos autem servos vestros per Jesum.* And like him he could say: "For me to live is Christ: to die is gain. And if I live in the flesh, this is to me the fruit of labor, and what I shall choose I know not. But I am straitened between two; having a desire to be dissolved and to be with Christ, a thing by far the better. But to abide still in the flesh is needful for you" (Phil., i. 21-24). He goes even further: "For I wished myself to be an anathema from Christ for my brethren" (Rom., ix. 3).

Convinced that we serve Jesus Christ in the souls of our brethren, Father Olier thus explains the spirit of servitude in the light of St. Paul's words (*Nos servos vestros per Jesum Christum*) as the perfection of the apostolic spirit: "The spirit of servitude to Christ and to the Church implies obedience to the least of the members of the Church, whose servants we are. It implies poverty, in so far

qui, ut Paulus ait (Eph., iv. 24; Tit., xi. 12), in laboribus, in vigiliis, in jejuniis, in caritate, in scientia, in longanimitate, in suavitate, in Spiritu Sancto, in caritate non facta, in verbo veritatis, se Dei ministros exhibeant; et per arma justitiae, a dextris et a sinistris per gloriam et ignobilitatem, per infamiam et bonam famam, per prospera denique et adversa, magnis itineribus ad celestem patriam et ipsi contendant, et alios etiam quacumque possunt ope studioque compellant, maximam Dei gloriam semper intuentes" (de la Vaissière, S.J., *op. cit.*, p. 191).

that we have nothing of our own; for that which a serf acquires he acquires for his lord, not for himself. It implies humility, making us lie in spirit at the feet of all, as the serf must do in respect to his master; and every individual member of the Church must be held to be our master. It implies love of suffering, inasmuch as we must endure every species of contempt, opprobrium, affliction and pain in the service of the Church. . . . The spirit of servitude is, properly speaking, a great purity of intention, with an ardent desire of the glory of our Master. . . . In all things we must act, through faith, according to the intention which He has of honoring and pleasing His Father. This implies a great mortification of the natural desires and appetites, which we must have subdued in no little degree, a great love for our Lord, together with an ardent desire to promote His glory . . . in fine, a sincere love of the Cross, of contempt, poverty, suffering, so that in the service of our Master we may meet with no obstacle to stay our progress.

Does this not sound dreadfully like the Gospel? Could anything be more exact, more practical, more efficacious, and also—more difficult? But not if we love Christ! “Where there is love, there is no labor” (*Ubi amat, non laboratur*). *Regina Apostolorum, ora pro nobis!*

THE FUNDAMENTALS OF CHURCH BUILDING

VIII. Altars

By EDWARD J. WEBER, A.A.I.A.,

Architect of the Cathedral of St. Joseph, Wheeling, W. Va.

Without the altar, there can be no Catholic church. The altar is, so to speak, the very soul of the church and its *raison d'être*. It is the culminating spot in the entire edifice, and in a well designed church all matters of proportion, design, furnishings and decoration are subordinated to the altar, towards which the soul of the worshipper is directed through mind and eye by means of the lines of the building, the curves of its arcades and groining, and the forms of its transepts, chapels and apse. To place the altar elsewhere than in the center and at the easternmost end of the church, is inconceivable. Towards the altar, as the stage whereon are daily reënacted the sacred mysteries of the Last Supper and Calvary, all attention must be focussed. Needless to say, in speaking thus, we have in mind the high or major altar, all other altars in the church being subordinated to it.

According to our best information, during the early ages of Christianity the altars were of stone, wood or metal. During the time of the very earliest persecutions, many were of wood so that the difficulty of transporting them from one place to another might be lessened. After the peace of the church had become a fact under the Emperor Constantine, Pope St. Sylvester (314-335) placed in the Lateran Basilica of Rome an altar of wood that had seen service during the trying times of the early martyrs, with the proviso that none other than the Pope could say Mass thereon. Some of the early wooden altars were in the form of coffers; that is to say, they were hollow. St. Augustine relates that St. Maximian, Bishop of Bagæ in Africa, was slain under an altar of wood which the Donatists pressed over his head. Wooden altars of this and subsequent times were often covered with precious materials (gold, silver and precious stones), and in the Church of the Hagia Sophia in Constantinople there was an altar table of gold garnished with precious stones.

After the early Christians issued from the Catacombs and public places of worship multiplied, permanent altars of durable materials became more the rule than the exception; but, notwithstanding several edicts issued against wooden altars by the Holy See, the latter continued to be used at least in England down to the eleventh century. In the time of Charlemagne, priests were admonished not to say Mass except on stone altars consecrated by a bishop. This seems to indicate that wooden altars were still in use, but after the ninth century they had fairly well disappeared.

Today in the Catholic Church, when a wooden altar table is used or when Mass is said in the open or on shipboard, etc., a portable altar (or, in other words, an altar-stone) is employed. That such altars were in use from a very early period, is beyond question. In private chapels, on journeys, during war, and in countries where heresy was rampant, their use was always general. During the Middle Ages, on account of the difficulties of travel, it was quite impossible for the bishop of a diocese to visit all the churches and consecrate all the permanent altars. It thus became customary to use these small altar-stones, which could be consecrated at the cathedral of the diocese, and were comparatively easy to transport. In the medieval period these altar-stones were often objects of art, some being decorated with precious stones and metals. The great sapphire of Glastonbury was one of these highly ornamented altar-stones. The custom of placing the relics of two canonized martyrs in each altar-stone may probably be traced to the ordinance of Pope St. Felix (269-274), who directed that Mass should be said upon the tombs of martyrs. The original inspiration may have come from the well-known passage in the Apocalypse: "I saw under the altar the souls of them that were slain for the word of God and for the testimony which they held" (Apocalypse, vi. 9).

Altars that are comparatively short, as they must almost necessarily be to stand under ciboria, are more truly in keeping with the edict of St. Felix. Altars of great length, like those of later medieval times, are too long to preserve the proportions of a tomb. The altar in Seville Cathedral, for example, was 17 feet long, while that in the Pope's Palace at Avignon was 14½ feet.

Notwithstanding the fact that the Holy Sacrifice of the Mass was to be celebrated upon the tombs of martyrs, the table form of altar

with supports (or *stipes*) continued to be used, so that a great many altars became a sort of combination of tomb and table. The four walls of the tomb enclosed solidly the space between the supports from floor to table top. In other words, the idea of the Last Supper Table was combined with that of a martyr's tomb in the construction of the Christian altar. That none but stone-pillared altars should be consecrated with holy chrism, was ordained by the Council of Epaon in the year 517, and thenceforth two, three, four, five or six columns supported the altar table. The regulation today requires two solid end supports or otherwise four corner supports under the *mensa* (table-top). There may be additional supports, but at least the first-named two or four must function, and they must be of stone.* Since it is customary today to place the relics in a small rectangular sepulchre (only $2\frac{1}{2}$ inches wide, $3\frac{1}{2}$ inches long, and $1\frac{1}{2}$ inches deep) sunk in the *mensa*, the under part of the altar is often left open giving the effect, not of a tomb, but of the Last Supper Table only.

In early times the altar was extremely simple, without gradines or reredos. All accessories were placed around the altar but not on it, for the table was considered too sacred save for carrying the Holy Oblation. The Holy Sacrifice was a mystery so profound and awesome that it was felt that it had to be screened from the faithful from the time of the Offertory until after the Communion. Hence veils were used on all four sides, and these were draped from rods supported on four pillars.

As a canopy or baldachino was then universally employed as a mark of honor above the thrones of princes, it was but fitting that the King of kings should above all be thus honored. With this thought in mind, the four pillars were brought into play to support a canopy of honor, and thus originated the ciborium altar. The use of veils on all four sides was not of any long duration in the Latin Church, but the use of back and side veils remained. This custom is being revived today, and is represented, it must be admitted, by some very exquisite examples. With the disappearance of the enclosing veils in the Latin Church, the ciborium itself gradually disap-

* For a full discussion of the canonical regulations regarding the composition of the Christian altar, see THE HOMILETIC AND PASTORAL REVIEW, XXVI, 261 sqq. (December, 1925).

peared, except in some of the old basilicas of the South. In the north where the Gothic altar was developed, the two curtains or veils at the sides were still retained, while the reredos took the place of the back veil.

In the Greek Church the *iconostasis*, a solid screen, shuts off entirely the view of the altar from the people during the most solemn part of the service. In the Latin Church the nearest approach to the Greek *iconostasis* was that customary in the ancient Sarum Rite of England before the schism of the sixteenth century. From the first day of Lent until Good Friday, a great white curtain was hung across the sanctuary, concealing the altar entirely from those in the choir and nave. At the words in the Passion: "And the veil of the temple was rent in the midst," the curtain was divided and drawn aside.

In the sixth article of this series, we saw that the clergy formerly sat on each side of the bishop against the apse wall, and we have just seen that the altar table was devoid of candle-steps and tabernacle. At first the tabernacle was often a hanging pyx in the shape of a dove suspended over the altar. Later, it became customary to place ornaments (such as the Cross), additional candlesticks and tabernacles (containing relics of the saints, repositories, images, etc.) on the altar table, until the altar became overburdened to such an extent that protests were made by the bishops. The legend runs that, when the miraculous statue of St. Gauburge was placed on the altar table in the Abbey Church of Cluny, the miracles stopped. Upon its removal, the miracles were resumed, and, as told by St. Gauburge to one of his suppliants, the reason was that the altar should be reserved exclusively for objects pertaining to the Holy Sacrifice.

The development of the elaborate examples of reredos which have come down to us, is very interesting. It happened in this fashion. About the ninth century, on account of the growing veneration of the relics of the Saints, it became customary to place the sarcophagus containing the relics of the patron Saint of the diocese or those of a greatly revered martyr at the back of and high above the altar. There they were more prominently in view of the faithful, and could be seen without the necessity of passing in front of the altar. The sarcophagus was placed at right angles to the altar,

one end being supported by brackets in the apse wall, while the other end rested on the *mensa*. The desire of the faithful to walk under the body caused the sarcophagus to be raised, thus necessitating a support resting either on the altar *mensa* or on the floor at the back of the altar. Furthermore, it was felt desirable to close the space between the bottom of the sarcophagus and the top of the altar table with a sort of screen or low reredos. Occasionally the canopy or baldachino was removed from the altar and placed over the sarcophagus or shrine. Flights of steps were often arranged leading up to the sarcophagus on one side and down from it on the other, so that the suppliant might touch the reliquary with the sick or diseased member or portion of his or her body. These ingenious arrangements often gave rise to compositions of great beauty of design, proportion and decoration.

Pilgrimages to some of the great shrines brought great hosts of the sick and ailing. It thus became desirable to move the altar forward to give more ample space for the pilgrims. When this was done, the screen or low reredos was kept upon the altar so that the pilgrims might be screened off from the clergy in the choir and the people in the nave.

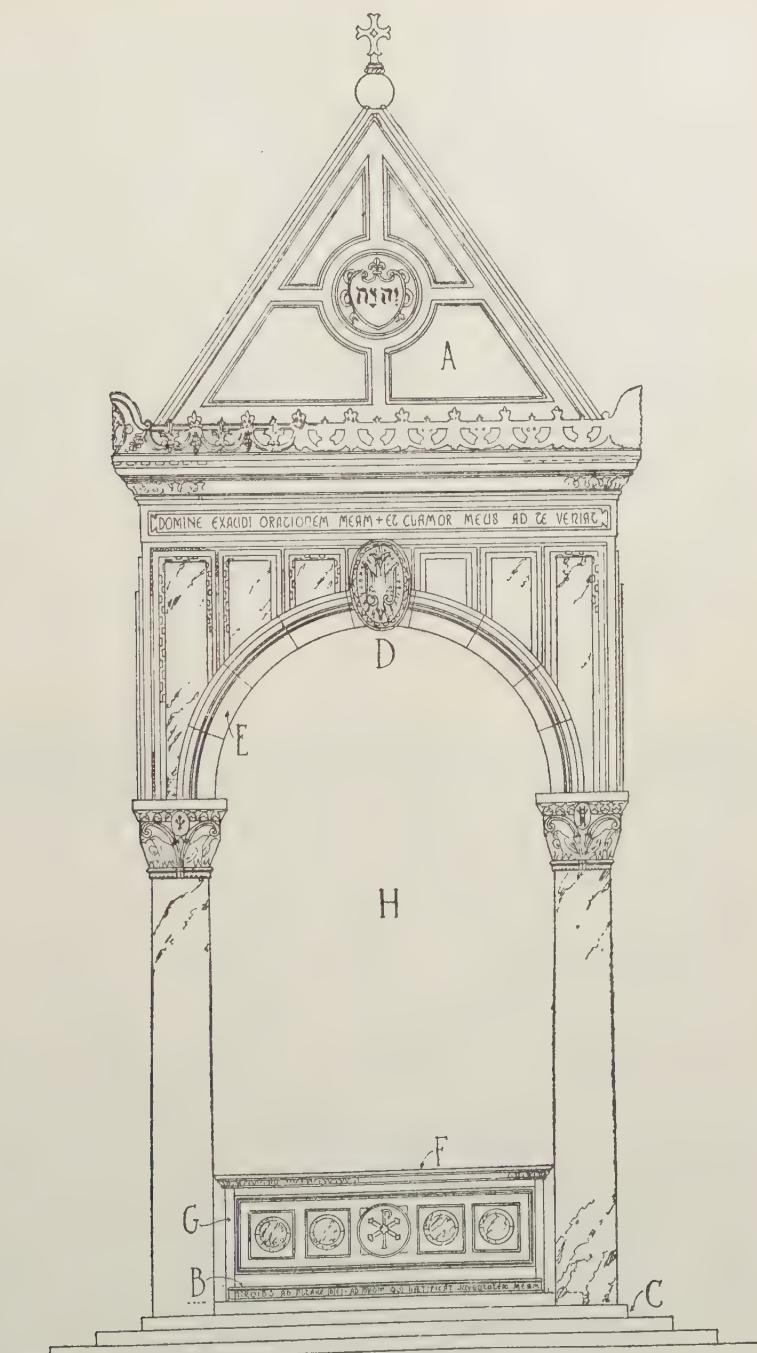
As may be easily imagined, when the custom of having the relics of the Saints above the altar ceased, the artists had become very fond of such interesting embellishments high above the altar. It appears that inspirations from these brought an increasing desire for greater height in the reredos to compensate for the loss of the reliquary or sarcophagus, canopy, stairways, etc., at the back of and high above the altar. As time went on and art became more luxurious, the reredos became higher, wider and more elaborate, until it reached its culmination in the cathedrals of Seville and Winchester.

In itself, the altar is more or less inconspicuous in size, when compared to the entire composition called the church. Indeed, as previously stated, when altars other than stone or marble are built, the altar strictly so called is but a tiny block of stone (*i. e.*, the altar-stone), about one inch thick and twelve inches square. Even in its greatest dimensions, when built monumentally and of stone or marble for the purpose of consecration, the altar proper is never more than three and one-third feet high, from two to four feet deep, and rarely more than from eight to twelve feet long. Thus, it fol-

lows that, if the altar is to challenge due attention, its insignificant size must be glorified by means of man's art and handiwork, so that it may somewhat express its hallowed purpose. For, the altar signifies Christ Himself (*altare sanctæ Ecclesiae est Christus*); and the altar is made of stone because, according to St. Paul (I Cor., x. 4), "the rock was Christ."

To realize this aim of making the altar the dominating object and focal point in the church, has taken centuries of time and the combined efforts of some of the world's greatest architects, goldsmiths and painters. Let us consider the construction of our altars of today. They are raised upon steps—three for high altars, five for a cathedral high altar (or sometimes, though very rarely, even seven steps). One step only (*i. e.*, the predella) can be used for side altars. Other means are also employed to draw attention to the altar. Among these are the tabernacle, crucifix and candlesticks—the last being sometimes placed on a candle-step (or gradine). Yet, all of this does not suffice (at least, not in a church of some pretensions), and accordingly it has become customary to introduce in addition a framework or setting for the altar which may take the form of a reredos, ciborium, baldachino, tester, canopy, triptych or dorsal. To choose wisely from among these various schemes of altar settings, it is obvious that one must take into consideration the importance, size, splendor, and style of the particular church or chapel in question. At all events, no matter what scheme is selected, the altar and its setting should be made as large, beautiful and splendid as consistency and good taste will allow.

The Reredos.—A reredos such as those of some of the English or Spanish churches and cathedrals covers the entire east wall of the sanctuary. Except in rare cases, the available funds will hardly permit magnificent altarpieces of this type today. However, a very beautiful reredos can be designed on less pretentious lines. Traceried and canopied niches with their statues, arches carved and richly moulded, beautiful paintings and fretwork of intricacy and daintiness, gilded crucifixes and candlesticks, embroidered altar frontals, and lastly but most important of all the center of interest, the bejeweled tabernacle—the "tower of ivory," the "house of gold"—bring into one grand synthetic harmony an altar and setting of the reredos type.



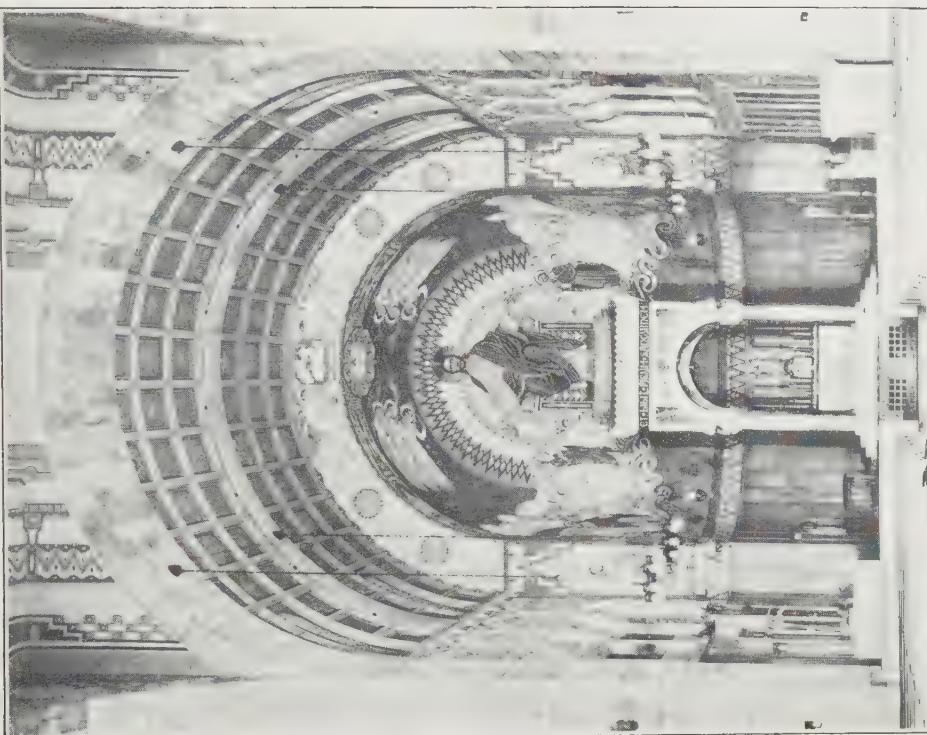
PLAN FOR IDEAL CIBORIUM ALTAR

A, pyramid; B, predella; C, stylobate; D, ciborium; E, archivolts; F, mensa;
G, stipes; H, dorsal.

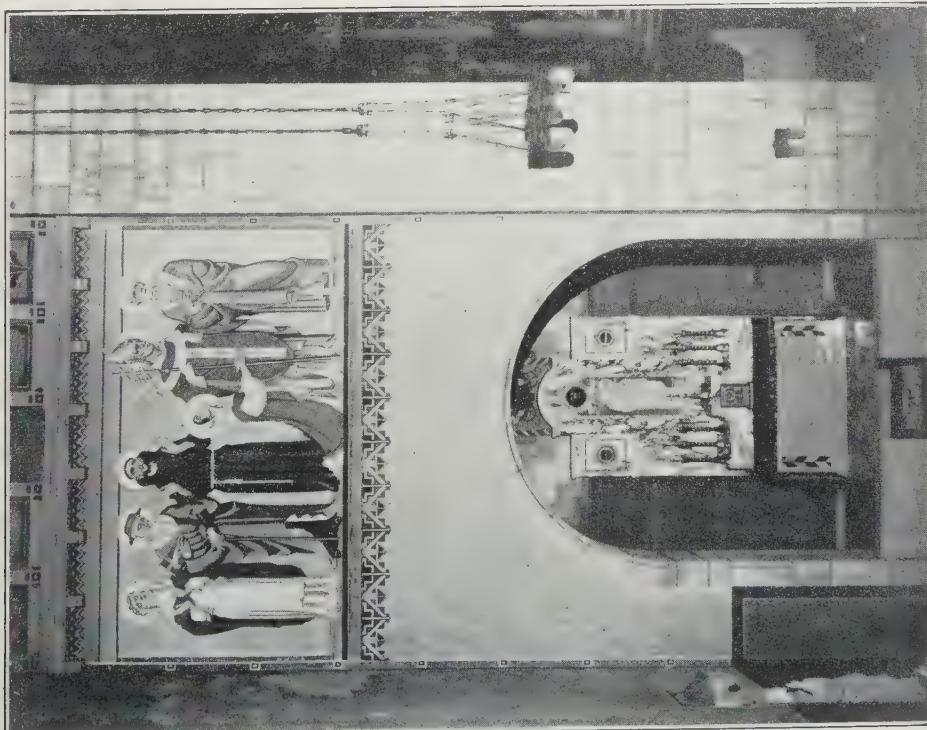
The Ciborium.—If the scheme chosen be a ciborium (which is, correctly speaking, a free standing canopy covering the entire altar and predella and supported on columns or piers), the columns may be of rich marble with carved caps, arches and cornice, and the whole can (if funds permit) be crowned by a pyramid, either solid or of open tracery or fretwork. Curtains and a dorsal of rich fabrics and embroidery, hung from rods supported from column to column as above noted, are beautiful and appropriate.

Ideal Ciborium.—Keeping in mind some of the fine ciboria that rise above the altars of such churches as S. Apollinare in Classe at Ravenna, S. Ambrogio at Milan, and S. Lorenzo Fuori le Mura, S. Giorgio in Velabro, and S. Clemente at Rome, let us picture to ourselves an ideal ciborium altar of today designed along their lines. By its monumental quality, its magnitude and gorgeousness without even a hint of tawdriness, this setting should express the holy character of its function. Such an altar should be raised upon five easy steps (including the predella), each about five inches high, with treads of sufficient depth to insure comfortable standing room for the sacred ministers. Four of these steps should be of marble, while the predella remains of wood in accordance with St. Charles Borromeo's "Instructions on Ecclesiastical Building." St. Charles' instructions to this effect are not often followed today, but examples are to be found in the Church of St. Francis at Assisi. The predella stops against the marble altar, of which the front, sides and closure wall descend below the predella to the uppermost marble step. Four steps of light Botticino marble form a stylobate for the superstructure. The predella will have a moulded nosing and base strip, and on its riser the inscription: "Introibo ad altare Dei. Ad Deum, qui lætitiat juventutem meam," surrounded by an ornamental border (all being designed in beautiful inlaid woodwork). The floor of the predella will be marquetry work of teak wood.

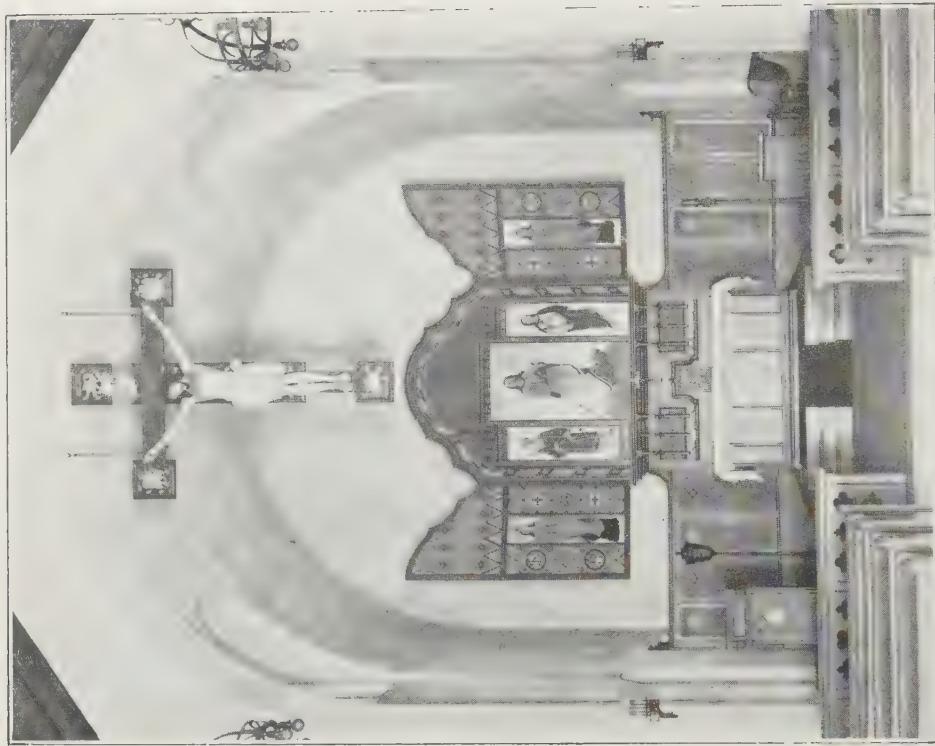
The ciborium itself is supported by four monolithic turned and entasized shafts of Fior de Pescho marble, resting directly on the stylobate as in Greek Doric temples. The omission of bases from the columns is an added advantage, for it allows more room for pontifical ceremonies. The capitals of these columns will be of Rose Tavernelle marble, profuse with carvings of symbolical birds, emblems and leaves. Resting directly on the massive abaci of the



ST. JOSEPH'S CATHEDRAL, WHEELING, W. VA.
SANCTUARY, ALTAR AND DECORATIONS



ST. JOSEPH'S CATHEDRAL, WHEELING, W. VA.
ALTAR OF OUR LADY



ALTAR IN ST. JOHN THE EVANGELIST CHURCH, WELLSPRING, W. VA.
EDWARD J. WEFER, *Architect*



ALTAR IN SACRED HEART CHURCH, BLUEFIELD, W. VA.
EDWARD J. WEFER, *Architect*

capitals, without the intervention of impost or cornice, will be the four archivolts. These archivolts aid in sustaining the mosaic vault, which is spherical in form and contains on its surface, in antique style mosaic, a representation of God the Father with a phylactery containing the words: "This is My beloved Son in Whom I am well pleased; hear ye Him." Lights placed at the top and back of the two front columns will give sufficient illumination for both the celebrant of the Divine Mysteries and the mosaics of the dome. The Third Person of the Blessed Trinity will be represented by an exquisitely chiselled dove in a panel over the front arch. Spreading above the four arches are panels with fields of Jasper du Var marble, separated by Rose Tavernelle bands inlaid with marble mosaic strips one inch wide composed of Belgian black, yellow Sienna, and polished white statuary marble. Across the tops of the panels will also be found the same mosaic band. A frieze of black and gold marble will carry around the ciborium above this point, and on it will be incised in gilded letters: "Domine, exaudi orationem meam. Et clamor meus ad Te veniat." A moulded and carved projecting cornice of Rose Tavernelle rises above this point, and is crowned by a pinnacled and fretted cresting with intertwining grapes and vine-leaves. Large carved medallions containing stalks of corn and sheaves of wheat lend interest to this cresting at the corners.

The composition of the altar-table itself will be somewhat as follows: Jasper du Var marble forms the *mensa*, which has a projecting moulded and carved edge. Convent Sienna marble will be used for the front, *stipes* and closure wall of the altar table. Five panels—four small and one large—divide the altar front, the center panel containing the Greek monogram of our Lord, executed in resplendent antique mosaic. Discs of porphyry and Jasper marble are set in the remaining panels of the front, and are surrounded by mosaic bands made up of mother-of-pearl, black and gold, Sienna and other marbles. On the altar table are found no gradines or candle-steps, and the candlesticks rest directly on the *mensa* with the tabernacle. The latter is literally a round, domed "Tower of Ivory," trimmed with gold and other precious metals and inlaid with jewels. The outside of the door is graced by the pelican piercing her breast to nourish her young with her life's blood—a symbol of Christ in the Blessed Eucharist. Directly back of the tabernacle

and resting on the *mensa* is the crucifix—*in medio candelabrorum*, that is, directly in line with the candlesticks. It stands on a base about the height of the candlesticks, and is proportioned in such a manner that the feet of the *corpus* will be above the tops of the candlesticks and the flame of the candle will be below the top of the Cross. A ciborium, as above described, could be rounded out beautifully with the proper kinds of rich hangings.

Dorsal, Etc.—Where lack of funds put the reredos or ciborium altars out of the question, a fine effect is often produced by the use of the dorsal and riddels. The dorsal—or, as it is sometimes called, the super-frontal—can be made of alternating vertical stripes of plain and rich fabrics and brocades, and is hung from a projecting canopy of wood moulded and enriched. Embroideries can be used on the fabrics.

Combinations.—Occasionally, one finds settings for the altar composed of a combination of reredos and riddels, or a dorsal and riddels. Riddels are curtains of rich but light-weight fabrics hung on each side of the altar at right angles to the east wall, and supported on iron rods which are secured to the wall or to vertical slender posts called riddel posts. The posts can be carved, gilded and enriched, and they sometimes support images of angels holding candles or emblems and instruments of the Passion.

The Triptych.—Triptych settings for altars can be of very great beauty. In churches of large dimensions, they are most generally used for side-altars. A triptych is a reredos about as wide as the altar is long, with two hinged doors or shutters that perform the function of closing off the view of the reredos pictures, statues, etc., during Passiontide. Frequently, the shutters are each divided into two or more leaves connected with hinges. In some cases, the reredos is decorated with paintings of sacred scenes and personages, but the shutters themselves on the insides are usually painted only with symbols and powderings and diaper work. In comparison to the whole, the shutters on the outside are generally quite plain and usually without paintings, carvings of imagery, etc. However, there are some types of the triptych which contain carved Saints and examples of iconography in alto and bas relief, or a combination of paintings and carvings, but seldom are the doors themselves overburdened with carvings, etc. The termination for the triptych is in

a gable of high form and pleasing silhouette, often surmounted by a cross. The superstructure can also be made effective with canopied and enriched niches containing figures.

Testers, Etc.—For suspending testers and canopies bronze wires can be dropped from the vaults or ceilings, or ornamental chains can be used, as seems most becoming. Iron, wrought into ornamental shapes, can be made to function as supporting brackets, while copper, wood or other materials carved, gilded and decorated, are equally suitable. The canopies themselves are generally of wood, and can be enriched to any extent consistent with good taste and the funds available.

It is obvious that to make a work of art there must be an exact and correct relation between all the component parts. Hence, if success is to be insured, the altar and its setting must be designed to conform to its various parts, but, first of all, to the length of the altar-table. The height of the predella, the size of the reredos, baldachino, etc., must have the added quality of being in correct proportion to the size of the sanctuary in particular, and of the church in general. The decorative splendor of the altar, as well as its bulk, must conform to those things in the church which are in juxtaposition, but, as intimated above, the altar and its setting should be the *pièce par excellence*—the cynosure of all eyes in each and every church.*

* The next article of this series will deal with "Heating, Lighting and Acoustics."

ANSWERS TO QUESTIONS

A CASE OF MARRIAGE IN DANGER OF DEATH

Question: Joseph and Mary contracted marriage in 1919 with the explicit condition that, if they should quarrel and become incompatible, they should be free to separate and marry again if they so desired. They had a child and lived together peacefully for about five years, when Mary became dangerously ill and called for a priest. The priest insists that Joseph and Mary in his presence and with the assistance of two witnesses rectify their marriage. After the validation of the marriage Mary dies. Her husband, a Catholic and faithful in the practice of his religion since the death of his wife, inquires whether he may marry the mother of his deceased wife, a devout Catholic, who would give his child the best of training. Was the first marriage of Joseph and Mary a valid marriage? Is there a marriage impediment between Joseph and the mother of his wife, and would there be an impediment if she were the sister of his wife? **SUBSCRIBER.**

Answer: If both Joseph and Mary were Catholics and had not lost their faith altogether, the marriage under the condition stated in the case is rather hypothetical than actual fact. If the parties marry under that condition, they certainly do not contract a valid marriage, because such a condition is against the very essence of Christian marriage—namely, its indissolubility.

Whether the priest did right to marry the couple depends on the question whether he had any right to witness marriages in that parish, and, if he had not, whether the case seemed so urgent to him that he could not get delegation from the pastor of the parish to which Joseph and Mary belonged. If the case was urgent, the parties could validate their marriage even without the presence of any priest (cfr. Canon 1098).

Supposing that the marriage was validly entered into on the death-bed, there is the diriment impediment of affinity between the husband and his deceased wife's mother, and it is an affinity in the direct line. Whether the Holy See would grant the dispensation is doubtful. Canonists say that the Holy See usually does not grant that dispensation, if the marriage was consummated. In the present case, the marriage was not consummated after its validation, and for that reason dispensation may be easier to obtain. There is another impediment between Joseph and the mother of his wife—that of public propriety, arising from the invalid marriage between Joseph and Mary. If Joseph should want to marry a sister of his deceased wife, there would be the impediment of affinity in the first

degree of the collateral line, which is an impediment of major degree (cfr. Canon 1042). There is no impediment of public propriety between them, because that affects relations in the direct line only in the first and second degrees.

SCOPE OF THE LAW ON FORBIDDEN BOOKS

Question: Canon 1398 states that prohibited books may not be published, read, retained, sold or translated into another language without permission of the local Ordinary. I would like to know if expurgated editions of works of authors already condemned may be read by the laity. In other words, may I who have no authority from my Ordinary select passages from an author whose works are on the Index and give those passages to lay persons to read?

SACERDOS.

Answer: The prohibition to read a book means, of course, that the entire book is forbidden to be read, though actually there may be only a few scattered passages or pages which prompted the prohibition, while the rest of the book may be good and useful. The good reading matter may not be taken out of the book and read, and given to others to read. If there is to be an expurgated edition of the book, the edition must be submitted to the same authority that condemned the book—the Ordinary or the Holy See—without whose approval no new edition of the book may be published, though all objectionable matter has been eliminated. The condemned book is not to be advertized by the use of the good and useful reading matter contained therein.

While it is certain that the reading of a very small amount of a forbidden book is not a grave violation of the law, still it is not advisable at any time to speak of this matter to the people. In the first place, moralists cannot agree on how much or how little of the forbidden reading would be a grave sin, and, on the other hand, people usually find out only through the reading of some book or magazine that it is either impure or contrary to the principles of the Catholic faith. When and as soon as they notice such tendency in book or magazine or paper, they are obliged to stop reading. If their position or employment makes necessary the reading of books or other writings that are forbidden by the general rules of Canon Law just mentioned, or if they need to read some book which has been nominally condemned (usually by being placed on the Index of Forbidden Books), they can get the permission from the Bishop.

The only books forbidden to be read under an *ipso facto* excommunication reserved to the Holy See in an especial manner, are books of apostates, heretics, or schismatics defending apostasy, heresy, or schism, and books specially forbidden by Apostolic Letters. The usual prohibition of books comes by Decree of the Holy Office.

EMERGENCY BAPTISM IN HOSPITAL AND RECORDING OF THE BAPTISM

Question: A Catholic nurse baptized the child of Protestant parents against the wishes of its parents. The child was in the hospital, and the doctors did not expect it to live, but it recovered. What is the obligation of the Catholic nurse in the matter of the Catholic education of the child? The parents did not want the infant baptized, and the nurse did it secretly, and great trouble is feared if the parents were told that the nurse did baptize the infant. Is the chaplain of that hospital obliged to send a record of this child's baptism to the pastor of the place where these non-Catholics live? A record of it is already entered in the Hospital in a regular baptismal record book. Is the chaplain or the pastor of the residence of the parents obliged to do what is in their power to secure a Catholic education for the child?

HOMILETIC READER.

Answer: The Church considers that the parents, whether heathens (*i.e.*, unbaptized and without Christian faith) or baptized non-Catholics, do not have such absolute and complete power over their children that they can stop the baptism of their infants in danger of death (cfr. Canons 750-751). The nurse, therefore, did lawfully baptize the infant when she knew that the parents would not have it baptized, but would rather let it die without the sacrament of regeneration.

There is no obligation, we believe, on the part of the nurse, or the chaplain of the hospital, or the pastor of the place where the parents reside, to do anything towards the Catholic education of the child, for that is practically speaking impossible. Besides, parents have the temporal and spiritual care of their children, and, as long as they have not consented to have their child baptized and affiliated with the Catholic Church, they have undertaken no duty to have that child educated in the Catholic religion.

In reference to the recording of this baptism, we believe record of it should be made both in the hospital, and also in the parish where the parents reside. That the baptism should be recorded in the latter parish seems to be required by Canon 778; a record of it

should be also kept in the hospital where there is a resident chaplain with parochial jurisdiction over the hospital for the latter is equivalent to a parish, and every parish within which a baptism is administered must keep a record of it even though the person baptized (or, in the case of a minor, his parents) does not reside in the parish in question, but is legitimately baptized in this strange parish to avoid delay, or for other weighty reasons (cfr. Canon 738, §2).

CERTAIN OBLIGATIONS FROM MASS STIPEND

Question: Would a priest who had accepted five dollars to say a High Mass for the repose of a departed soul (not an anniversary nor month's mind) satisfy the assumed obligation by offering some other High Mass than a Requiem High Mass—e.g., the Mass on Ash Wednesday at the blessing of the ashes—for that intention?

CLERICUS.

Answer: The general rule on the matter of obligation arising from stipends accepted is expressed in the Code, Canon 833, in this manner: "The person who offers the stipend is supposed to request merely the application of the Mass for his intention; if, however, he has stipulated other circumstances for the celebration of the Mass, the priest who accepts the Mass stipend under those circumstances, is obliged to abide by his express or tacit agreement." Ordinarily, the Mass of the day will satisfy the obligation of saying a Mass for the dead, though on days on which the rubrics or special concessions allow a Requiem Mass, it is better to say those Masses as Requiem Masses when one has Mass intentions for the deceased.

If the person who makes the offering for a Mass for a departed soul asks for a Requiem Mass and the priest agrees to it, he is in duty bound to comply with this stipulation, but if he does not say a Requiem Mass, we would not consider it such a serious violation of his agreement as to oblige him to say another Mass; because, if he said the High or the Low Mass, he has substantially complied with his obligation, and the other circumstances are generally not considered by moralists as sufficiently important to affect the substance of the agreement, unless the person stated very definitely that he wanted a Requiem Mass and no other.

HOW IS THE NATURAL FAST BROKEN?

Question: A man came to me Sunday morning before Mass, and asked whether he had broken his fast by tasting a quarter of a teaspoonful of cocoa.

His reason for doing so was to find out whether it had the right temperature for his child. I told the man to go to Holy Communion. My reason for telling the man to receive Holy Communion is based on one of the conditions required for breaking the fast in the "Compendium Theologiæ Moralis" of Sabetti-Barrett. The condition I refer to reads "ut (cibus vel potus) sumatur ab extansico et in stomachum trahiiciatur." I contend that a quarter of a teaspoonful of cocoa is absorbed by the walls of the mouth and throat, and does not enter the stomach, and the fast is not broken. Was I wrong in telling the man to receive Holy Communion? Kindly explain what is meant by Sabetti-Barrett in regard to the food entering the stomach.

SACERDOS.

Answer: If the substance taken into one's mouth is real food or drink and is swallowed, intentionally or unintentionally, one should not urge too strongly the fact whether the substance does or does not reach the stomach. Digestion begins with the mastication of food and its mixing with the saliva, and the liquids partaken of likewise begin to be digested before they reach the stomach. These substances have been taken as food or drink, and they are somehow absorbed by the nutritive channels of the human system, and it does not matter where precisely the digestion and nutrition starts or finishes. If one tastes food or drink and then spits it out before it can become absorbed by the system, one cannot call that eating or drinking. A very small amount of such food or drink will probably become mixed with the saliva, and will inevitably be swallowed or absorbed, but no man of common sense will scruple about this matter so long as he has a good reason to do these things. In the case of the man who tasted the cocoa, or a person who wants to rinse his mouth or brush his teeth before going to Holy Communion, or in a variety of other cases, the fact that possibly a few drops of drink or a fraction of food may really become absorbed should not make one feel uneasy. Generally, the Church wants this law of the Eucharistic fast observed to the very letter, so that every quantity of food or drink, no matter how small, taken after the manner of food and drink breaks the fast and prohibits one from receiving Holy Communion that day.

COMPANY KEEPING OF YOUNG PEOPLE WHO LIVE IN THE SAME HOUSE

Question: May young people that have the intention to marry one another live together under the same roof long before their marriage? I always believed it to be against the law and the spirit of the Church that parents permit such things. I do also believe that it is a scandal, and, if not stopped, leads to many

sins. When I called the attention of certain families to this matter, they felt highly offended and told me that they never heard anywhere from any priest that this was wrong. Was I right in privately calling their attention to this seemingly improper state of affairs?

PAROCHUS.

Answer: Possibly these people had never heard any priest speak about the matter, because fortunately it has not been a frequent occurrence that young people of families who live in the same house keep company. There still is some sense of propriety left to the Christian people, though we fear that the abominable custom by which the young people when visiting each other are left alone for many hours of the evening or night in the parlor, is worse than living in the same house. The modern parent who is devoid of true Christian spirit may of course say lightly that the old fogey ideas were based on suspicion of misconduct of the young people, and chaperoning is a remnant of that distrust. That sort of an argument does not deserve any answer. There are plenty of temptations which one cannot avoid without adding to the danger by voluntarily multiplying them. If, however, there is a so-called Christian who thinks that one may freely expose himself to danger as long as he feels that he has no intention to sin, he does not believe the word of God that he who loves danger shall perish in it.

The faithful priest and the truly Christian Catholic will be guided by the words of the Church in her Ritual (Tit. VII, chap. I, *On the Sacrament of Matrimony*; rubric published in the edition before the Code, but omitted in the edition of 1926): "The pastor shall admonish the couple that, before they have received the blessing of the priest in church, they should not live together in the same house, nor consummate marriage, nor stay together except in the presence of some of their relatives or other persons." The Ritual calls the couple "coniuges," which seems to suggest that the marriage ceremony as such has already taken place, but that they are to wait for the nuptial blessing before they conduct themselves as married people. Whatever the meaning of that rubric may be, the mind of the Church is apparent, and it certainly should govern the behavior of young people during courtship.

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALIS

On Affinity

By T. SLATER, S.J.

Case.—Thomas lived with Mary as his wife, though they were not married. Mary had a daughter Jane by another man. On Mary's death in 1917, Thomas began to live with Jane as his wife, having committed sin with her once or twice before Mary's death. He now has three children by Jane, and, as all the parties are Catholics, Thomas desires to reform and have a really Catholic home. So he goes to Philip, his parish priest, and asks him to put him right with God and the Church. Philip asks:

- (1) What is the impediment of affinity?
- (2) What is the impediment of public propriety?
- (3) What should Philip do in this case?

Solution.—(1) *What is the impediment of affinity?*

Before the new Code came into force on May 19, 1918, the impediment of affinity arose from carnal intercourse between a man and a woman, and, if the intercourse was lawful, it prevented marriage with relatives by blood of the other party indefinitely in the direct line, and to the fourth collateral degree. If the intercourse was illicit, it prevented marriage to the second collateral degree. According to Canon 97, § 1, of the new Code, affinity is the relationship which one contracts with the relatives by blood of a person with whom he has contracted a ratified marriage only, or a ratified and consummated marriage. According to the Code, affinity annuls marriage in the direct line indefinitely, and to the second collateral degree (Canon 1077).

(2) *What is the impediment of public propriety?*

Before the new Code came into force, public propriety arose from valid and certain betrothal and from ratified and not consummated marriage. According to Canon 1078, the diriment impediment of public propriety now arises from invalid marriage, whether consummated or not, and from public and notorious concubinage. It annuls marriage in the first and second degree of the direct line between the man and the relations by blood of the woman and *vice versa*.

(3) *What should Philip do in this case?*

According to the pre-Code canon law, Thomas contracted affinity

with Jane in the first degree of the direct line. Faculties were frequently granted to dispense parties from this impediment when it arose from illicit intercourse, provided that there was no danger of a man marrying his own daughter. Hence, we may conclude that under these circumstances the impediment is not of natural, but only of ecclesiastical law. It has, therefore, been abolished by Canon 97, § 1, and now there is no impediment of affinity between Thomas and Jane. If the concubinage with Mary, her mother, had continued after the new Code came into force, Thomas would have contracted the impediment of public propriety with Jane; but, as it ceased in 1917, this impediment could not arise between them. As far as can be judged from the facts of the case as given above, there is no other impediment between Thomas and Jane, and so they are free to marry. Philip, therefore, should make sure of this by careful inquiry, and unless he discovers some other obstacle, he may proceed with the marriage. As the parties have lived together for some years, and in consequence are probably regarded as already married, Philip may ask the bishop for a dispensation from banns, and then marry them quietly in the usual way, without attracting more attention than is necessary.

ROMAN DOCUMENTS

DECREE OF THE SACRED CONGREGATION OF THE COUNCIL ON PRIESTS EXERCISING THE OFFICE OF TEACHING IN PUBLIC SCHOOLS

Since several local Ordinaries have asked that the discipline of priests teaching in public schools should be governed by special ordinances, this Sacred Congregation in its Plenary Session of January 15 of the present year decreed that the following regulations should be followed; and, in an Audience granted to the Cardinal-Prefect of this Congregation on February 1, our Holy Father, Pope Pius XI, ratified and confirmed these regulations, and ordered them to be made public.

I. The precepts of the Holy See regarding clerics and priests attending the public universities and so-called normal schools, remain in force: those things especially which are prescribed in the Letter of the Secretariate of State of November 20, 1920, are to be strictly observed.

II. Even though they have obtained the right to teach, all priests remain enrolled, as before, in the service of their proper diocese, and subject to their proper Ordinary.

III. The Ordinaries should arrange that such priests discharge the office of teaching in their own dioceses, especially in the clerical seminaries or private schools.

IV. No priest shall seek or accept the duty and office of teaching in public schools without the explicit consent of his Ordinary, which consent is of its very nature revocable.

V. The Ordinary is gravely bound in conscience not to grant this consent except to those who excel in piety and learning, and who, in private and in public, are an example to both pupils and the other teachers.

VI. An Ordinary may permit a diocesan priest to go to another diocese to fill the office of teacher, provided however that this office is retained subject to the consent (*nutum*) of both the proper and the local Ordinary. Consequently, when his Ordinary recalls him to the service of his diocese or the local Ordinary dismisses him, no pretext whatsoever excuses the priest from immediate obedience.

VII. The Ordinary shall not allow a priest of his diocese to undertake the office of teacher in another diocese, until he has first notified the local Ordinary and obtained his permission.

VIII. A priest who is about to undertake the office of teaching in another diocese shall without delay approach the local Ordinary, whom he shall regard as his own Ordinary, and to whose supervision, authority and correction he shall submit himself, as long as he remains in the place.

IX. The local Ordinary shall be empowered to take the following measures:

(a) to prescribe for a just reason, to be appraised according to his own judgment and prudence, that the priest be attached to some church;

(b) to decree that the same priest be subject to the special vigilance of the Vicar-forane, or of the pastor, or of some other priest;

(c) to demand that the priest shall report regarding the house in which he dwells habitually, and regarding the persons with whom he lives; to forbid him to retain in his house or associate in any way with women about whom there might be any suspicion; if the Ordinary should judge such a measure necessary or opportune, to order the priest to reside in some house of a religious community to be designated by himself;

(d) to forbid the priest to undertake the office of teaching in schools which are attended either by girls only or by both girls and boys, and to teach and instruct girls privately;

(e) to prescribe that the priest observe each and every one of the common obligations of the clergy: especially that the priest shall attend the meetings or conferences for the discussion of moral or liturgical questions; that he shall assist the pastor in the religious instruction of boys; that on feast-days of precept he shall give a brief explanation of the Gospel or some other chapter of Christian doctrine during the Mass which he celebrates in the presence of the faithful;

(f) to admonish and correct the priest, and, if necessary, inflict suitable penalties on him according to the provisions of the Sacred Canons, if he shall stray from the right path.

X. On the completion of every scholastic year, the local Ordinary shall inform the Ordinary of the priest regarding the latter's life and conduct.

XI. A priest teacher who is about to leave a place for a notable time shall advise the Ordinary of such place of his departure; before departing for the summer holidays, the priest shall pay his respects (*obsequium*) to this Ordinary, and, on returning to his own diocese, shall present himself before his proper Ordinary and faithfully obey his commands.

All regulations whatsoever to the contrary notwithstanding (Issued at Rome from the Secretariate of the Sacred Congregation of the Council, February 22, 1927; *Acta Ap. Sedis*, XIX, 99).

NEW ECCLESIASTICAL PROVINCE IN BRAZIL

Until recently there were twelve ecclesiastical provinces in the immense territory of Brazil. The Holy See has now added another Province—that of Curitiba in the State of Parana, one of the southern states of Brazil. The Diocese of Curitiba had been a suffragan bishopric of the Archdiocese of St. Paul. Two new dioceses are created and made suffragan sees to the Archdiocese of Curitiba, namely, Ponta Grossa and Jacarézinho; the Church of St. Ann in the City of Ponta Grossa, and the church known under the double title of the Immaculate Conception and St. Sebastian in the City of Jacarézinho, are named the cathedral churches for the respective dioceses. Finally, the prelature *nullius* of the town of Fóz de Iguassú shall also belong to the new archdiocese, and the prelate shall have episcopal consecration. The present Bishop of Curitiba, John Braga, is named archbishop. The Most Rev. Leopold Duarte Silva, Archbishop of St. Paul in Brazil, is appointed Papal Executor for the purpose of effecting the appointments made by this document of the Holy See (Apostolic Constitution of Pope Pius XI, May 10, 1926; *Acta Ap. Sedis*, XIX, 81-85).

TITLE OF MINOR BASILICA BESTOWED ON CHURCH AT LACKAWANNA, DIOCESE OF BUFFALO

The Apostolic Letters by which the Holy Father bestows the distinction of "Minor Basilica" on the Church of Our Lady of Victory at Lackawanna, N. Y., state that in the place where the Basilica now

stands there was an ancient small chapel with the miraculous image of Our Lady of Victory, to which many Catholics from all parts of North America came to worship and ask favors through Our Lady of Victory. The Right Rev. Msgr. Nelson H. Baker, Vicar-General of the Diocese of Bucalo, has been stationed for nearly half a century at this shrine, and has not only accomplished marvelous results in building up and maintaining several large charitable institutions, but has built a most magnificent church in honor of Our Lady of Victory, who has blessed Monsignor Baker's work to the extent that the grand monument to Our Lady which cost several million dollars has been all paid for, mainly through small contributions of the Confraternity of Our Lady of Victory spread all over the United States. The Right Rev. Thomas Walsh, Bishop of Trenton, presented the petition of the Right Rev. Bishop Turner of Buffalo to the Holy See on the occasion of his visit to Rome, and the Holy Father gladly bestowed the title of "Minor Basilica" on the Church of Our Lady of Victory at Lackawanna, N. Y., (Apostolic Letters of Pope Pius XI, July 20, 1926; *Acta Ap. Sedis*, XIX, 87).

NEW PREFECTURE AND VICARIATES APOSTOLIC

The Vicariate Apostolic of Taynanfu in China, conspicuous for its great extent and its large number of Catholics, embraces the region of Shohchow, which has steadily increased in the number of Catholics and requires special spiritual care. Wherefore, the Vicar Apostolic of Taynanfu requested the Holy See to separate the territory of Shohchow from his vicariate, and erect it into a Prefecture Apostolic. The Holy See acceded to the wish of the Vicar Apostolic by making Shohchow a Prefecture Apostolic and committing it to the care of the Franciscans (Letters Apostolic, July 12, 1926; *Acta Ap. Sedis*, XIX, 85).

The Vicariate Apostolic of Nanking in China is to be divided and a new vicariate formed of the separated section, which is to be known under the Vicariate Apostolic of Haimen, and shall be given in charge of the native clergy (Letters Apostolic, August 11, 1926; *Acta Ap. Sedis*, XIX, 88).

The Vicariate Apostolic of Lybia (in the future to be called that of Tripolis) is to be divided, and the new section formed into a

Vicariate Apostolic under the name of Cyrenaica and to be given in charge of the Franciscans (Letters Apostolic, February 3, 1927; *Acta Ap. Sedis*, XIX, 89).

SOCIETY OF WOMEN FOR PROMOTING MODESTY OF DRESS

The Holy Father writes to the Cardinal Archbishop of Cologne to encourage him in the effort he has made to promote more modesty in women's attire by organizing the ladies of his diocese into a society that shall—not only by the personal example of the members, but also by books, pamphlets, papers, speeches—do their utmost to promote Christian modesty of dress (Letter of His Holiness, Pope Pius XI, November 26, 1926; *Acta Ap. Sedis*, XIX, 90).

NEW VOLUME OF DECREES OF SACRED CONGREGATION OF RITES

The new volume of decrees of the Sacred Congregation of Rites, containing the decrees for the years 1912 to 1926, which forms Appendix II of the official collection of decrees known as "Decreta Authentica Congregationis Sacrorum Rituum ex Actis eiusdem collecta eiusque auctoritate promulgata," has been approved by His Holiness, Pope Pius XI, January 26, 1927 (*Acta Ap. Sedis*, XIX, 109).

PONTIFICAL APPOINTMENTS

Right Rev. Thomas Toolen, of the Archdiocese of Baltimore, has been promoted to the Bishopric of Mobile.

Right Rev. James Edward Walsh of the Maryknoll Mission Fathers, has been appointed Vicar Apostolic of Kong-moon in China.

The following have been appointed Domestic Prelates to His Holiness: Rt. Rev. Msgr. Thomas Walshe (Archdiocese of Liverpool) and Alphonsus M. C. Broens (Diocese of Green Bay).

Mr. Nicholas Peter Young (Diocese of Brooklyn) has been made a Knight of St. Gregory the Great, and Mr. Louis Philip Joseph Jasmin (Archdiocese of Montreal) a Knight of St. Silvester.

The following have been appointed Privy Chamberlains of His Holiness: the Rt. Rev. Msgr. Thomas J. Leonard, John J. Oppel, James F. J. Flynn, John M. Kiely, Thomas A. Nummey, Joseph V. S. McClancy, and John Gorman (Diocese of Brooklyn). Mr.

Charles Stoner Lusk (Archdiocese of Philadelphia) has been named Privy Chamberlain of the Cap and Sword, and Rt. Rev. Msgr. Philip O'Doherty (Diocese of Derry) Honorary Chamberlain to His Holiness (*Acta Ap. Sedis*, XIX, 113-119).

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Homiletic Material for the Sundays and Feasts

SIXTH SUNDAY AFTER EASTER Heaven

By J. ELLIOT Ross, C.S.P.

"And the Lord Jesus, after He had spoken to them, was taken up into heaven, and sitteth at the right hand of God" (Mark, xvi. 19).

SYNOPSIS: I. Text taken from the Gospel for the Ascension, because there was no time then to preach on this important topic—heaven.
II. False ideas of heaven.
III. What the Scriptures tell us of heaven through the Transfiguration:
(1) we shall know our loved ones,
(2) and God's heroes irrespective of time and place—
and all this without the limitations of this life;
(3) we shall see Christ and the Father in glory.
IV. Heaven is not stupid, but we shall there exclaim like Peter:
"Lord, it is good for us to be here!"

You all heard these words read to you in the Gospel last Thursday. But, as the exigencies of time usually forbid a sermon on a weekday such as Ascension Thursday, I go back to them now to ask you to reflect upon the meaning of heaven.

One of the stalest jokes upon religion is based upon the idea that heaven is going to be a stupid place for anyone with red blood in his veins. Innumerable times our funny papers have pictured the disgust of a man who landed in heaven by mistake, and then took the first opportunity to slip down to the next place, because heaven was worse than a New England town on Sunday.

The jokesmiths have some excuse for picturing heaven in this way. For there is a type of Sunday School book that makes heaven out as a sort of glorified meeting-house, where there will be eternal droning of psalms and playing of harps. The ordinary artist paints heaven as full of little cherubs with impossible wings, waving censers. Self-constituted spiritual guides are never tired of projecting their idea of heaven as having some special sanction, as conforming exactly to the great archetypal reality.

WHAT THE SCRIPTURES TELL US OF HEAVEN

But, instead of getting our ideas of heaven from these second- and third-hand teachers, who have never had any immediate personal

experience, let us go back to the authoritative Scriptures. It is impossible, of course, in human language to give any complete idea of something that is going to be so entirely different from anything we have ever known. All our terms are based upon a life of the senses, and it is as hard for us to conceive of heaven as to imagine a four-dimension universe. Still, we can, I think, get some idea of heaven from the Gospel. I do not mean by this the simple account of Christ's ascension into Heaven, but rather the description of His transfiguration. For we may, with some reason, look upon the experience of the Apostles as a faint reflection of what heaven itself will be. At least, we can be sure that all the joys and consolations the transfiguration had for the Apostles who beheld it, heaven will hold in a much higher degree.

What, then, was the transfiguration for those favored Apostles? Can we say that there were here some generic joys and pleasures that we can analyze and multiply in order to obtain some concept of heaven? What type of beatitude does this afford us? What were the elements of blissfulness that made St. Peter exclaim: "Lord, it is good for us to be here"?

UNION WITH OUR LOVED ONES

In the first place, I think we can say that the transfiguration meant the close and intimate union of human friends. These three favored Apostles, Peter and James and John, were taken apart by their great mutual Friend, Christ, to share together in something that was not intended for all. They were to be brought closer to one another by the ineffable experience of seeing Christ transfigured.

Is not that a forecasting of what Heaven will be for us? It is not to be a separation from our loved ones. Those to whom our hearts have gone out here on earth, in warm, overwhelming, soul-absorbing love, are to be with us. The friendship and the love we have known in this life are simply to be sublimated and raised to a higher plane. The Peters and James and Johns are to be united again in the next life, and heaven is to be more heaven on that account.

Or rather, part of the joy of Heaven will come from association with our loved ones in the joy of heaven. For do you not think that part of the bliss of that experience on Mount Tabor would have been

destroyed, had there been no human companionship? Would Peter have been so eager to cry out, "Lord, it is good for us to be here," had he been alone, without his friends? And why did Christ, instead of going off by Himself, have these three special favorites among the Apostles to witness His glory, unless it were to teach us that human love is pleasing to Him and is to have its place amid the joys of Heaven?

ASSOCIATION WITH THE GLORIOUS SOULS OF EVERY AGE AND CLIME

But there was on Tabor that day not merely the association of Peter and James and John with one another. Besides this company, to which they had long been accustomed, there was the presence of those great spirits of whom they had often dreamed. The great leaders of their race, the great preachers of their religion, the great ambassadors between God and man, the mouthpieces of His revelation, were associated with the Apostles in the transfiguration. Moses and Elias, the Lawgiver and the Prophet, appeared in glory.

And so may we not imagine that heaven for us is going to mean association with all the greatest souls that have gone before and are to come after? All the heroes who have thrilled us by their courage, all the great intellects of the world, all the choicest society of the ages, will be there with us. Not the most distinguished company ever gathered by the most powerful sovereign can compare with the guests at that divine banquet. The most dazzling assemblage of earth fades into insignificance beside that gathering, because it will draw upon all time. It will not be limited to one country, or one age, but the whole world will pay tribute.

If the greatest pleasures of this world come to us from association with others, if man is now a social animal never really happy except with other men, will it not be an incalculable joy to be able to draw for companionship, not only upon the very limited circle that even the most favored have in this mortal life, but to go out into the highways and byways of all time, seeking for and meeting love and friendship and affinity?

Moreover, another important limitation of this life will be removed from the association of heaven. Here on earth, to love one means to some extent to slight others. But in heaven this will not

be so. Our means of association will be so spiritualized that we can simultaneously know and love all the friends we had on earth. To communicate with one will not be to withdraw from another. There will be no slighting and no jealousy.

ENJOYMENT, ABOVE ALL, OF THE VERY PRESENCE OF GOD

Yet great as would be the conceivable pleasure of such a state, there is still greater. All this companionship and association is to be united, and permeated through and through, with the companionship and presence of Christ. He is to elevate it until it reaches the highest possible perfection. Peter and James and John were with one another; they were with Moses and Elias; but they were also with Jesus. He was the central figure of their joy; He bound them all together.

And Christ transfigured, with His body glorified, is Himself but a type and figure of the infinite beauty and loveliness of the Godhead. Christ showed them only His mortal body dimly illuminated, as it were, by the divinity shining through, and they were rapt out of themselves. "Lord, it is good for us to be here!" exclaimed Peter. What will be the bliss of the vision, not merely of Christ's humanity, but of His divinity, when we have acquired eyes to look unblinking upon the Sun of Justice, the Light of the World, the unspeakable majesty of God!

No, my friends, heaven is not a stupid place. If this mere inkling of what heaven is to be, could wring the exclamation from Peter: "Lord, it is good for us to be here," much more will the real heaven thrill our souls. Peter was no Sunday-School hero. He was a rude fisherman, his hands gnarled with toil, his face seamed by wind and weather. Peter had the same love for the rough, crude joys of life that men have the world over, and yet the beatitude of that companionship, of that glorious vision, threw him into an ecstasy.

Rest assured, then, that heaven will be a place of bliss and joy to us also. Heaven is not going to be the stupid harp-playing, psalm-singing grind that pietistic Sunday-School writers would depict. Heaven will satisfy us, as the transfiguration satisfied Peter and James and John. When we reach heaven, we shall exclaim, in the joy of reunion with all the loved ones of this world who have gone before, with all the great heroes who are waiting for us, face to face

with the glory of Christ and the Father—when we reach all this, we too shall exclaim: “Lord, it is good for us to be here!”

PENTECOST SUNDAY

The Activities of the Holy Ghost

By P. J. LYDON, D.D.

“They were all filled with the Holy Ghost” (Acts, ii, 4).

SYNOPSIS: Introduction—The first Pentecost.

- I. The Holy Ghost teaches the Church, which is*
 - (a) a mystic body, with*
 - (b) the Holy Ghost, its soul.*
- II. The Holy Ghost is the source of holiness.*
 - (a) In the Sacraments.*
 - (b) Holiness of life is everything with us.*
- III. The Holy Ghost is the Spirit of charity and strength.*
The need of charity and courage today.

Fifty days after Easter nineteen hundred years ago the Holy Spirit descended on the Apostles in Jerusalem. This anniversary is solemn, because it is the birthday of the Church of Christ, and because it put the solemn seal of heaven on the work of our Lord. The Apostles became new men, no longer cowardly and slow of understanding, but filled with light and power to teach the world the good news of the Kingdom of God. From that day of long ago in Jerusalem to the present hour, the Apostles and their successors have preached that same truth, and faced the same hostile world of men. The Holy Spirit was promised to them all as public teachers, and that promise has been kept.

The first Pentecost witnessed the great reconstruction of men on the Christian plan of salvation, and the work of the Church still is to reconstruct the natural man with all his weaknesses after the pattern of the Perfect Man, Christ Jesus. Let us briefly consider today three effects of the Holy Spirit on the Church and on the lives of men.

THE HOLY GHOST TEACHES THE CHURCH

The Holy Ghost is called the Spirit of Truth, and the work of teaching the truth of Christ is attributed to Him. The Church is a living body with head and members, and the Holy Spirit maintains

it in unity of faith and infallibility of teaching. "I will ask the Father, and He shall give you another Paraclete that He may abide with you forever. The Spirit of truth, whom the world cannot receive, because it seeth Him not nor knoweth Him: but you shall know Him; because He shall abide with you, and shall be in you" (John, xiv. 16-17). Again our Lord says: "The Paraclete, the Holy Ghost whom the Father will send in My name, He will teach you all things and bring all things to your mind, whatsoever I shall have said to you" (John, xiv. 26). These words were addressed to the Apostles, the teachers of the Gospel. They do not apply to every person who takes it upon himself to explain the Gospel or to start a new sect. The number of such false leaders is great, and, if the Spirit of Truth inspired them, He would be inspiring dangerous and contradictory doctrines. The Church is the mystic body of Christ: "And as in one body we have many members, so we being many are one body in Christ" (Romans, xii. 4-5). The Holy Ghost is the life and light of this body, and so it must always be one in faith, in hope and in love. Commenting on this great truth, St. Augustine, the glorious Doctor of the Church, says: "What the soul is to the body of a man, that the Holy Ghost is to the body of Christ, which is the Church. In the body of a man it may happen that a member, the hand, the finger or the foot, may be cut off. Does the soul follow the severed member? While it was in the body, it was alive; cut it off, its life is lost. So a man is a Christian and a Catholic, while he is alive in the body; cut off, he becomes a heretic. The Holy Ghost does not follow the amputated limb. If, therefore, you would live by the Holy Ghost, hold fast to charity, love truth, desire unity." If the Catholic Church, therefore, were to teach us error in the name of Christ, the promise of Christ would be in vain; but this is impossible. How inconsistent it is on the part of some people to accept the teaching of the first five or six General Councils of the Church, and to reject all later Councils with the definitions of Christian doctrine given by them! The Holy Ghost will remain with the Church forever.

How sad many souls are today without firmness of faith! They cannot see the truth through the mists of doubt and discussion that have gathered around the Protestant pulpit. Fortunately, we can look at a long list of earnest and able minds who with God's grace

have left the misty lowlands of doubt, and who now see the truth that is taught pure and unchanged in the city upon the hill.

But what excuse can a Catholic have who deserts the known truth for sects and cults that strike his deluded fancy? Either the Catholic Church teaches the full truth of Christ, or no such truth can be found anywhere. Christian revelation is not something that we discover or make for ourselves, but a body of teaching coming down from on high before which human reason must sit as a humble disciple before a master. The Church does not add to the original deposit of truth once delivered to the saints, but she makes clear and explicit what was always present, but not always clearly understood. Doctrine grows as a child develops into full manhood; the man of fifty is the same person who once lacked clear language, but grew in body and mind as God intended him to grow. Such is the meaning of development of doctrine in the Church. In all this the Church is guided by the Holy Ghost.

THE HOLY GHOST IS THE SOURCE OF HOLINESS

Our Lord teaches us that we are made new creatures by means of "water and the Holy Ghost" (John, iii). Baptism is the Sacrament by which this newness of life, this adoption of sons, is obtained. In conferring the power of forgiving sins on the Apostles, our Lord said: "Receive ye the Holy Ghost: whose sins you shall forgive, etc." (John, xx. 22-23).

An act of perfect love of God with the implicit desire of the Sacrament of Penance causes the Holy Trinity to dwell by grace in our hearts (John, xiv. 23). By receiving the Sacrament of Penance worthily, sanctifying grace fills the soul. So also through the other Sacraments we grow in holiness and in the grace of the Holy Spirit. Mortal sin causes a gulf to yawn between the soul and God. It matters not how much we know, or how rich we are in worldly goods, or how great our reputation among our fellows may be: having expelled the Holy Ghost by deadly sins, we stand self-condemned, we are poor in that which alone makes us truly good and great—the friendship of God.

In these days when men worship success and intelligence and power, it is well to meditate often on the hollowness of all these things, if our inner loves be not pleasing in the eyes of God. Men

may not see the skeleton in the closet of the soul, but nothing is hidden from Him whom we grieve by our transgressions. While traveling by train recently, I had occasion to converse for several hours with an intelligent non-Catholic. We began to speak of Catholic life and worship. He said: "I find that a man is considered a good Catholic if he goes to Mass on Sunday and conforms to certain cut-and-dried rules of the Church. A short time ago, for instance, a number of us fellows were out golfing on a weekend. Several of the crowd were Catholics. They got up early on Sunday and went to Mass; they would not miss that. But I noticed on Saturday and on the rest of the Sunday they were among the roughest and toughest of the company. I don't believe in that kind of religion." This man got his false idea of Catholic life from the bad example of poor Catholics. Let us not forget that true religion begins within—in the thoughts, the motives and the desires of the mind. A man may go to Mass and still be in mortal sin. The mind and external life must be in harmony. We must worship God in spirit and in truth.

HOLINESS IS EVERYTHING

The world's views on life are not ours, but are absolutely opposed to our beliefs. As Cardinal Newman explains so forcibly in his work on "Anglican Difficulties": "Evil, says the world, is whatever is an offense to me, whatever obscures my majesty, whatever disturbs my peace. Order, tranquillity, popular contentment, plenty, prosperity, advance in arts and sciences, literature, refinement, splendor, this is my millennium. Now the Church looks and moves in a simply opposite direction; it looks beyond the outward act, on and into the thought, the motive, the intention and the will; it has a battle-field, to which the world is blind; its proper battle-field is the heart of the individual, and its true foe is Satan. It regards this world, and all that is in it, as a mere shadow, as dust and ashes, compared with the value of one single soul. It would rather save the soul of one single wild bandit of Calabria, or whining beggar of Palermo, than draw a hundred miles of railroad through the length and breadth of Italy." Did not our Saviour say: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that

defile a man." May the Holy Spirit give us the grace to repent of our sins and the strength to persevere in His love!

THE HOLY GHOST IS THE SPIRIT OF LOVE AND FORTITUDE

Charity is the greatest of the virtues—the love of God for His own sake and the love of our neighbor for the sake of God. Faith and hope vanish in heaven, but love remains forever. If we wish to be saved, we must at least die in God's love; if we wish to be true members of Christ's Church, we must live in love. This is the secret of the happiness of the Saints in every age and condition of life. Love cannot remain shut up in the heart; it flows out upon our fellow-creatures, who are warmed and converted by its rays. The enemies of the Church in 1833 taunted that great apostle of charity, Frederick Ozanam: "Show us your works and we will believe." The result was the Society of St. Vincent de Paul, which has done so much in many lands to cover the naked members of Christ with the robe of charity. This is the secret of the daring zeal of young men and women, who forsake father and mother and native land and live their days among pagan people. The Holy Spirit strengthened the martyrs of the arena, and daily strengthens many other martyrs of daily life who suffer and live amid poverty and toil and sacrifice. Oh! how we need courage and charity today! We are a brotherhood, and, if we would convince the world of the beauty of our religion, we must show that we have fortitude in bearing the burdens of life and charity in aiding others to carry theirs. Our is not a religion of despair and indifference. We are tempted at times to let the burden fall, to imitate those who care nothing about the duties of family life, to shirk the sacrifices of our state on earth. Live the life of faith, hope and love. Pray during these holy days of the Octave of Pentecost that He who descended on the early Apostles and Disciples may dwell within you. Pray with the Church in the beautiful hymn, *Veni Sancte Spiritus*:

"Lave Thou what is soiled with sin,
Moisten what is shrunk within,
Heal the sore in mind;
Bend the stubborn to Thy will,
Warm the hearts that pride doth chill
Lead the erring blind." Amen.

TRINITY SUNDAY

The Blessed Trinity

By WILFRID MUSGRAVE

"For of Him, and by Him and in Him are all things" (Rom., xi. 36).

SYNOPSIS:

- I. The Feast of the Trinity. Wherein consists the mystery. Person and nature defined.*
- II. No contradiction, but a mystery.*
- III. Impossible for finite beings to comprehend the Infinite.*
- IV. St. Paul's example and exhortation.*
- V. We should honor the Trinity.*

The Feast of the Most Holy Trinity was not kept as a distinctive feast in the early ages of the Western Church. For in a decretal of Alexander II we are informed that, while some churches kept the feast on the Sunday after Pentecost and others on the Sunday before Advent, the Roman Church did not keep it at all, as every day the Trinity was praised and worshipped. In Belgium the feast was observed in the tenth century, while early in the fourteenth century John XXII ordered its observance on the Sunday after Pentecost.

THE MYSTERY OF THE BLESSED TRINITY

The feast commemorates especially the great mystery of the three Persons in one God. The Church teaches solemnly that in God there are three divine Persons, really distinct and equal in all things—the Father, the Son and the Holy Ghost. The Father is not the Son; the Son is not the Holy Ghost. Each is distinct, yet possessing one and the same nature; each is equal in all things. The Father is not greater or older than the Son and Holy Ghost—each is eternal. While it is not possible for us to explain the mystery, we can more clearly understand its greatness, if we recall the meaning of the words “person” and “nature”.

People are apt to use words very vaguely and loosely, so that if we were asked to explain what exactly we meant by a “person,” many would find it difficult to do so. The generally accepted definition of a person is that given to us by Boëthius nearly 1400 years ago. He defined a person as an intelligent living being who is distinct from others, and can act for himself. The acts which a man performs belong to the whole being as a person. We do not say

“your tongue speaks,” or “your eyes see”; we say, “you speak,” “you see”—thus referring the act of a part to the whole person.

The “nature” of a thing is that which makes a thing to be what it is. If a thing has a number of leaves bound together in a certain way, it is called a “book,” because it has the “nature” of a book, which makes it to be a book. Similarly, a watch is a watch because it has the nature of a watch. If a person has a body and soul like ours, we would say that such a one is a human being, because he has the nature of man.

A MYSTERY BUT NO CONTRADICTION

Now in God there are three distinct beings—the Father, Son and Holy Ghost. Each has the nature of God, and therefore each must be God; for, as we have said, if one has the nature of a thing, one is that thing. The Father has the nature of God; therefore, he is God. Similarly the Son and the Holy Ghost have the same nature, and each is God. Now, we should expect that there should be three Gods, but the Church teaches us that there is only one God. There is here a great mystery, but no contradiction. There would be contradiction if it is said that God is one in exactly the same way as He is three. But this the Church does not say. It says that God is one in nature and three in person. We call it the mystery of the Blessed Trinity. We cannot understand mysteries. They are truths revealed to us by God which are above our reason. We believe them on the authority of God who is truth itself, and can neither deceive nor be deceived.

FINITE BEINGS CANNOT COMPREHEND THE INFINITE

There are some in this world who are ready to sneer and scoff at people who believe things they do not understand. Yet there is no one who does not readily believe what he is told in everyday life. The man who is a professed sceptic will, if sick, readily take the medicine given to him by his doctor, though for all he knows it may be a deadly poison. “We accept the testimony of men, the testimony of God is greater” (I John, v. 9). And how can we, who are finite, expect to be able to understand the infinite nature of God? The great St. Augustine, the Doctor of the Church and Bishop of Hippo in Africa, wrote a celebrated work on the Blessed Trinity.

While walking along the seashore one day pondering over the mystery, he saw a small boy playing on the sand with a spade and bucket, just as boys play today. The boy had dug a hole in the sand, and with his little bucket was pouring sea into the hole. While St. Augustine was near the boy began to cry. "What is the matter, my little man?" said Augustine to the child. "I want to empty all the sea into that hole," said the child, "and I can't." "Well!" said the great Saint, "you must see that it is impossible. The sea is so big and the hole is so small that you will never be able to put all the sea into such a tiny place." "But it would be just as easy to do that as for you to understand God," replied the child, and then he disappeared. St. Augustine understood quite well what was meant. If you attempt to empty a river into a glass, you can fill the glass, but you will not exhaust the river. And so it is with ourselves and God. We can fill our minds with God, but it does not follow that we comprehend the whole nature of God. God is infinite, and our intelligence is finite, so that while we are in this world we will never be able fully to understand the nature of God. To remember this will cause us to humble ourselves and pray with St. Augustine: "Lord grant that I may know Thee, and may know myself."

ST. PAUL'S EXHORTATION

St. Paul, in the opening words of the Epistle of today, shows that he realized the infinite greatness of God: "O the depth of the riches of the wisdom and knowledge of God! How incomprehensible are His judgments and how unsearchable are His ways! For who hath known the mind of the Lord?"

Now St. Paul had been privileged to be "caught up to paradise, and had heard secret words which it is not granted to man to utter." Therefore, he had a clearer vision of the wonderful greatness of God. And yet he can only exclaim: "Who hath known the mind of the Lord? Who can probe the depth of the riches of His wisdom? Who can attain to the full knowledge of God?" Man cannot attain to this because God is infinite, while His creatures are but finite. And, therefore, God and His ways will ever be incomprehensible to us while we are in this world.

WE SHOULD SHOW OUR DEVOTION TO THE BLESSED TRINITY

Yet St. Paul reminds us that in the contemplation of God are solved all the problems of the world. As St. John in his Gospel states: "In the beginning was the Word and the Word was God. All things were made by Him, and without Him was nothing that was made"—so St. Paul says: "For of Him and by Him and in Him are all things." What are we? We are of God. Whence came we? We came from the hand of God. Where are we? We are in God. "In Him we live and move and have our being." There is no need to puzzle our heads as to how or whence we have come. God made me out of nothing, by His almighty power. "Let us make man to our own image and likeness," and so God breathed into us the breath of life.

All things are given by Him. The various gifts of God in the natural order—sun, moon, stars, plants, flowers, animals, sea, rivers, food and drink—everything that we need is generously given to us by God. There is nothing that we possess that is not His gift. "What have ye that ye have not received?" We must try to grasp this great truth more clearly that all things are from God. Once we do realize this, then we shall be impelled to cry out with St. Paul: "To Him be glory for ever." And in those words we have expressed the end for which all things have been created, *viz.*, to give God glory for ever. We know that the Psalmist calls on the sun and moon and stars, the sea and rivers and springs and all the animals to praise the Lord, and we understand that by their very existence they do manifest the greatness and glory of their Maker.

A holy priest, who was walking through the fields, was observed to stoop and say something to the flowers. One day he was overheard, and this is what he said: "Hush! hush! little flowers, you are telling me that God made you. Yes! I know it quite well." The flowers by their beauty proclaimed that they were made by God, and thus they gave glory to God. But there are others in God's world who for various reasons do not give heed that God is in the world and the world was made by Him. "The world knew Him not," says St. John, and those words are true today, and thus God is denied the glory that is His due. We who have been endowed with

free will, have it in our power to give this glory freely or not. If we do give God glory by doing His will, then God will reward us. If we refuse to give God glory, then will God exact it from us by means of punishment. O let us pray that we may realize our dependence on God—the Father, Son and Holy Ghost—and our duty of honoring and loving and serving Him, and thus give Him the glory He has a right to demand. And that we may ever remember in a practical way the Father, Son and Holy Ghost, let us endeavor to make more carefully the Sign of the Cross. At the beginning of prayer, or in times of trial, on entering Church or when saying Grace before and after meals, we can by means of that holy sign recall ourselves to a remembrance of our dependence on God. Thus we shall be strengthened in our faith and made eager to pay our adoration to the Father who has created us, to the Son who has died for us, and to the Holy Ghost who has sanctified us, and thus do here the work of giving glory to God which we hope and trust will be ours for ever. “To Him be glory for ever.” Amen.

SECOND SUNDAY AFTER PENTECOST (CORPUS CHRISTI)

The Sign of Moses and the Sign of Jesus

By FRANCIS BLACKWELL, O.S.B.

“They said therefore unto Him: ‘What sign dost thou shew, that we may see, and may believe Thee? What dost Thou work? Our fathers did eat manna in the desert, as it is written: He gave them bread from heaven to eat.’ Then Jesus said to them: ‘Amen, amen I say to you; Moses gave you not bread from heaven but My Father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven, and giveth life to the world’ (John, vi. 30-33).

SYNOPSIS: Introduction: Why does Jesus appear to disparage the sign of Moses? Because His own sign was to be far more wonderful.

- I. What the sign of Moses stood for.*
- II. What the Sign of Jesus implies.*
 - (a) as to Itself;*
 - (b) as to Its effects on the soul.*

The word “sign,” my dear brethren, meant for the Jews, in their language, the same thing as our word “miracle” does to us. To

them a sign was usually a wonderful work, beyond the ordinary powers of nature, wrought by a prophet to prove that he really was what he claimed to be—a messenger sent by God. Only God could enable a man to perform such works; and God would not lend Himself to a fraud, if the man were no prophet at all.

So we hear the Jews calling upon Jesus for a sign. "What sign," ask they, "dost Thou show, that we may see, and may believe Thee? What dost Thou work? Our fathers did eat manna in the desert, as it is written: He gave them bread from heaven to eat."

Whereupon our Lord seems to deny that their fathers received the sign they speak of. "Amen, amen I say to you," are His words, "Moses gave you not bread from heaven, but My Father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven, and giveth life to the world." A strange answer from Him who was always the pattern of courtesy, meek and humble of heart! For was not the sign of Moses a very wonderful sign indeed? Had not the manna come down day after day from heaven and covered the ground? Had it not been the food of the children of Israel for forty years, until they approached the Promised Land?

Why, then, does our Divine Saviour declare that Moses gave them not bread from heaven? He does so because He would have the Jews understand that, wonderful though the sign had been which Moses wrought for the Chosen People, He Himself was about to work for them a Sign more wonderful still—a Sign of which the miracle of Moses was but the mere shadow or type, and, compared with which, the sign of Moses would pale away into utter insignificance.

THE SIGN OF MOSES

After all, what did the sign of Moses stand for? In the first place, the life-giving manna was a proof to the Israelites of God's love and care for them. Six weeks had they spent in the desert since their departure from Egypt; they had exhausted the provisions taken with them, and they began to murmur against Moses and Aaron, seeing that there was no food. "Would to God," they exclaimed, "would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the fleshpots and ate bread to the

full. Why have you brought us into this desert, that you might destroy all the multitude with famine?"

Whereat the Lord said to Moses: "I have heard the murmuring of the children of Israel. Behold I will rain bread from heaven for you: let the people go forth, and gather what is sufficient for every day." And it came to pass that "in the morning a dew lay round about the camp. And when it had covered the face of the earth, it appeared in the wilderness small, and as it were beaten with a pestle, like unto the hoar frost on the ground. And when the children of Israel saw it, they said one to another: Manhu! which signifieth: What is this! for they knew not what it was. And Moses said to them: This is the bread which the Lord hath given you to eat" (Exod., xvi).

Not only was the manna a sign of the loving Providence of God for His Chosen People, but it was also a sign that Moses and Aaron were, what they professed to be, God's representatives on earth. They claimed to be leading the Israelites to the Promised Land, and God Himself countenanced their claim by working a daily miracle in their regard for the space of forty years.

THE SIGN OF JESUS

Yet, if the sign of Moses was wonderful, far more wonderful is the Sign of Jesus. "I am the bread of life," says He. "Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven; that, if any man eat of it, he may not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever; and the bread that I will give is My flesh, for the life of the world" (John, vi. 48-52).

St. John tells us that, while our Lord was speaking thus in the synagogue at Capharnaum, "the Jews strove among themselves, saying: 'How can this man give us his flesh to eat?'"—so improbable, nay impossible, did it seem to them that He could.

Instead of explaining away the words He had used, we find Jesus merely emphasizing what He had said before: "Amen, amen I say unto you: Except you eat the Flesh of the Son of Man, and drink His Blood, you shall not have life in you. He that eateth My Flesh and drinketh My Blood, hath everlasting life: and I will raise him up in the last day. For My Flesh is meat indeed: and My Blood

is drink indeed. He that eateth My Flesh and drinketh My Blood, abideth in Me, and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me, the same also shall live in Me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live forever."

Many of our Lord's disciples, as St. John relates, said aloud: "This saying is hard, and who can hear it?" And they went back and walked no more with Jesus. Whereupon Our Saviour turned to the twelve and asked: "Will you also go away?" And Simon Peter answered Him: "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and have known that Thou art the Christ, the Son of God."

We echo that cry of Peter, brethren; we believe, as Peter was prepared to believe and for the same reason—on Christ's word alone—that in the Blessed Sacrament Jesus has given us His very Self. Now let us see what our belief implies.

WHAT THE SIGN OF JESUS IMPLIES

We know that in the Holy Eucharist we have that same adorable Body which was born of Mary, which hung upon the Cross for our salvation, and which now shines in heaven, more glorious than the sun. We believe that Christ's Body, being a living body, is accompanied by His Blood—that same Precious Blood which came forth from His Divine side and flowed from all His sacred limbs on Mount Calvary. We believe that His Most Holy Soul, His Divine Person, His Divinity are likewise there, united to His Body and Blood. And we hold that the adorable Persons of the Father and the Holy Ghost are equally present there, being inseparable from Our Lord and Saviour, Jesus Christ, the adorable Person of the Word Incarnate.

To the crowd at Capharnaum, brethren, Christ said: "As the living Father hath sent Me and I live by the Father; so he that eateth Me, the same also shall live by Me." In what sense do they who feed upon the Body of Our Lord live by Him?

EFFECTS ON THE SOUL

Although from each of the Sacraments we receive grace, in Holy

Communion we receive, not merely grace, but the source and origin of all grace—Jesus Christ Himself. He comes to us. He permeates our very being—His Spirit within our spirit, His Body within our body. We are no longer, as before, our weak selves alone: we can do all things in Him who strengtheneth us. Every devout communicant can truly say: “I live now, not I, but Christ liveth in me.”

Our Lord chose this Sign of bread under which to veil His bodily Presence, because He wished to give Himself to us as the nourishment of our souls. Yet, whereas our natural bread is absorbed and assimilated by us and changed into ourselves, the Most Holy Eucharist, on the contrary, transforms us into the likeness of Christ. Nevertheless, the effects of the Holy Eucharist on the soul of the communicant do resemble the effects of our natural food on our body, or Our Blessed Lord would never have chosen this Sign.

In Holy Communion, besides receiving Christ from whom all grace comes, we receive also an increase of sanctifying grace. For, to live by Jesus, is to increase our spiritual life. Now, sanctifying grace is the very foundation of spiritual life. Hence, to feed upon Christ’s Flesh and Blood necessarily implies an increase in sanctifying grace. In order that we may continue to live by Him, Jesus gives us, through the Eucharist, those actual graces needed to maintain our spiritual life, to practise the virtues that ensure progress in that life.

While increasing our spiritual life within us and inciting us to the practice of virtue, our Eucharistic Lord also disposes and enables us to perform those acts by which venial sins, which hinder that practice, are remitted. This He does by moving us to acts of charity and contrition.

Not only does our Divine Saviour remit in Holy Communion all venial sin that would hinder our spiritual life, but He also preserves us from mortal sin, which otherwise would destroy that life. He gives us abundant graces to resist temptation and affords us His own special protection in all dangers to our soul.

By this Sacrament, moreover, Jesus gives us a pledge of Eternal Life, and of a glorious resurrection: “He that eateth My Flesh and drinketh My Blood,” declares He, “hath everlasting life, and I will raise him up in the last day.”

THIRD SUNDAY AFTER PENTECOST

Seeking the Sinner

By RIGHT REV. MSGR. VICTOR DAY

"This man receiveth sinners and eateth with them" (Luke, xv. 2).

SYNOPSIS: I. *Publicans and sinners drew nigh unto Jesus to hear Him.*
II. *The Scribes and Pharisees murmured.*
III. *We should seek out the sinner.*
IV. *Ways of winning sinners. Reward.*

The Gospel of this Sunday falls naturally into four parts. In the first part, the Gospel relates how the publicans and sinners drew nigh unto Jesus to hear Him. The second part states that the Scribes and Pharisees murmured because Christ received them and ate with them. In the third part, we are taught that we should not only receive, but even seek the sinner. Finally, in the fourth part, we are assured that there shall be joy before the Angels of God upon one sinner doing penance. We shall now briefly consider each one of these four points.

PUBLICANS AND SINNERS CAME TO HEAR JESUS

Showing how penitent sinners came to Jesus, the Gospel says that the publicans and sinners drew nigh unto Him. And, lest any one should think that they came to Him with a wrong purpose, the Evangelist adds that they came to Jesus *to hear Him*. This goes to show that they drew nigh to Jesus, not only in body, but also in mind. They came to Him as patients to a physician, as indicted men to an advocate, as culprits to a merciful judge, as stray sheep to their shepherd. May their example induce you to hear the word of God frequently! You should not be satisfied with listening to a sermon at Mass on Sundays and holydays of obligation, but should be eager to hear the sacred word of instruction and exhortation whenever an opportunity offers, as, for instance, at Sunday evening services and at Lenten and May devotions. We should avail ourselves of every opportunity to hear the word of God, because it is light to the mind, fire to the heart, and a shield in time of temptation.

THE SCRIBES AND PHARISEES MURMURED

In the second part, we are told that the Scribes and Pharisees

murmured. Murmuring is fault-finding of a special kind. It is neither altogether hidden nor wholly overt. It is half way between scolding and backbiting. The Pharisees could not love what good they saw in Christ, but rather envied and misinterpreted it. They could no longer hide their overflowing anger, yet they dared not openly denounce Christ, but, like contemptible cowards, they muttered and grumbled. We, brethren, should hate envy, detest backbiting and slander, abhor murmuring. We should rather love the good we see in others. In doubtful matters, we should give our neighbor the benefit of the doubt. When we must condemn the sinner, we should reprove him to his face.

Detraction and murmuring are born of hidden malice. They are meant, not to help, but to hurt and hinder. Open reproof, if kindly made, benefits both the reprobate and the reproved; and, even where it fails to help the one who is reproved, it cannot fail to benefit him who reproves his erring brother in the spirit of Christ. The philosopher has well said: "Reprove me openly, bite me not behind the back."

"This man receiveth sinners," the Scribes and Pharisees said, "and eateth with them." In uttering this charge, the Scribes and Pharisees meant to convey that Christ approved of sin, whereas He meant only to attract the sinner in order to make him turn from his sinful ways. If one refuses to amend his ways, receive him not; nay more, should you already have received him, cast him out, lest the wickedness of one corrupt many. This is why the Apostle says: "Put away the evil one from among yourselves" (I Cor., v. 13). "But now I have written to you . . . with such a one, not so much as to eat" (I Cor., v. 11). "Know you not that a little leaven corrupteth the whole lump?" (I Cor., v. 6).

WE SHOULD SEEK OUT THE SINNER

In the fourth and last part, our Blessed Lord, applying the two we should not only receive but also seek the sinner.

A man will seek his sheep, a woman her lost goat, with care and concern, though these are but material, irrational, and perishable things. With how much more solicitude should we seek to bring back to God our strayed brother, made to the image and likeness of the Creator, redeemed by the precious Blood of Christ, created to

enjoy the everlasting happiness of heaven! But, alas, how different is our conduct! In the hardness of our hearts, we often grieve more for the loss of a sheep, or an ox, or a few dollars, than for the impending eternal damnation of our brother. Like unto Cain, the first fratricide, we do not blush to think that we are not our brother's keeper.

WAYS OF WINNING SINNERS

In the fourth and last part, our Blessed Lord, applying the two parables, says: "So I say to you, there shall be joy before the Angels of God upon one sinner doing penance." Therefore, brethren, bring back your erring brother to a sense of his duty, to the practice of his faith; bring well-meaning outsiders to the priest, and through him into the fold of Christ; coöperate with our valiant missionaries in foreign lands in the conversion of the poor heathens, and help them with your prayers and your alms.

Seek the sinner. Go out of your way to find him, until you find him. And, when you have found him, bring him back on your shoulders rejoicing, and, coming home, call together your friends and neighbors, saying to them: "Rejoice with me, because I have found the sheep that was lost. I have converted my brother, I have a soul to my credit."

Doing this, you will bring joy to the Angels of God. Think of it: you will bring additional happiness to the very kingdom of bliss. You will do more. You will secure the eternal felicity of your immortal soul, for the inspired word of God says: "He who causes a sinner to become converted from the error of his way, shall save his soul from death, and shall cover a multitude of sins" (James, v. 20).

CONFERENCES FOR THE HOLY HOUR

By GEORGE H. COBB

V. Bread

In each of the Sacraments the matter is chosen for the purpose of conveying to the mind the special effect which the invisible grace of that Sacrament has upon the soul. Bread is used as part matter of

the greatest of all the Sacraments to convey to the mind the truth that the Sacred Host is a real food, everyday food, and the vital food of the soul.

Bread has ever been the staple food of mankind; it has no other use. In like manner, the Blessed Sacrament is the real food of the soul, supporting the spiritual life of the Christian as bread supports his natural life. From all times the Holy Eucharist has been prefigured under this aspect—for example, in the bread offered in sacrifice by the priest Melchisedech in the days of Abraham and in the loaves of proposition which had to be constantly renewed and lay in front of the Ark of the Covenant and which none might dare to eat until first purified.

When Jesus Christ came on earth, the first great miracle that foretold the Blessed Sacrament was the multiplication of the loaves whereby the multitudes were fed in the wilderness. Our Lord then promised the Eucharist as a food: “This is the bread which cometh down from heaven: that if any man eat of it, he may not die.” When instituted at the Last Supper, the Holy Communion was given to the Apostles as food: “Take ye and eat.” To the earliest Christians it was the *agape*, the Love Feast, where all the partakers were united in love by eating the same spiritual food. To the great Saint of the Eucharist, St. Thomas Aquinas, it was the Sacred Banquet, a pledge of that future glory when all the Blessed shall join for ever in the Marriage Feast of the Lamb.

The soul needs food as well as the body. God who has so plentifully bestowed nourishment for all the creatures of His hands, would not forget to feed the spiritual life of His own adopted children, born to Him in Baptism. Called to lead heavenly lives, God gives us heavenly food to support and develop this life within the soul. Jesus came to give us life and to give it more abundantly, as He does in Holy Communion. We can have various degrees of this spiritual life within us. Some suffer from spiritual indigestion; they bolt their food by unworthy preparation and thanksgiving, and their spiritual health cannot be said to be robust. Others by good Communions come to live more and more for Christ. The Saints, supported by this divine food, mount with the mighty pinions of the eagle nearer and nearer to God, until to them “to live is Christ, to die is gain.” Why is it so many souls languish? It may be

venial sins not fought against which throw dust on the fire of charity and lessen its flames; it may be coldness that arises from not coming oftener to the fire; it may be worldliness which draws the divine sap from our souls, even as the clinging ivy deprives the tree of the sap of life.

THE STAFF OF LIFE

Other foods are meant for occasional use, and we quickly tire of them, if served up at each meal. Bread is the one food we never tire of, though it appears at every meal. To all generations of mankind were addressed the words: "Thou shalt eat thy bread with the sweat of thy brow." Back at the twilight of history each family made its own bread. In the days of the Roman Empire, the soldiers carried with them their little mill to grind their own grain as they camped on their marches. The bakehouse is quite a modern invention, and even now everyone prefers home-made bread.

The Bread of Angels is intended to be the staple food of the soul, and a Christian is expected to approach the Holy Table frequently to receive that divine nourishment for lack of which the soul must flag and fail. It is sheer folly to reserve the use of this heavenly food for great feasts only. Far different are the wishes of Our Lord and His Spouse, the Church, since the soul's needs are so great and ever-recurring. Had Jesus not intended Himself to be used as common food by all the faithful in Holy Communion, why is it that He comes upon the altar under the form of bread and wine, the common food and the common drink of all the world? The need of this Sacrament for all men was too urgent to make its existence dependent upon some rare food with difficulty to be procured. That He may be at the beck and call of all who need Him in Holy Communion, any priest, no matter how dreadful his life, may consecrate.

Elias, in anguish of soul and worn out in body, flung himself upon the earth and wished to die. An angel came and gave him a loaf of bread to eat, and lo! there came upon him a new strength which carried him on the journey to the mountain of God. It is in the Holy Communion that Jesus confers on us His divine refreshment, whereupon weariness vanishes, and, renewed in strength, we tread the narrow road that leads up the rugged slope to life eternal.

THE ESSENTIAL FOOD

Bread is excellent for the life and health of the body. Scientists show how the component parts of bread go to satisfy the needs and functions of our organism. It restores the worn tissues of the body, and keeps the flame of life steadily burning within us. It is the food of foods.

For the soul, nothing can replace the divine food that has the form of bread. It repairs our lost forces, it feeds the fire of charity, so that these flames seem to leap to the sky, because the hearts of thousands are ignited as they approach the Holy Communion. Our souls wither away when we forget to eat our Bread. Long abstinence means the death of the soul: "Unless you eat the Flesh of the Son of Man, you cannot have life in you."

The body assimilates earthly food, but not this heavenly food. Jesus incorporates us into Himself, and we come to lead His divine life, if only we are faithful. Then all turns to the glory of God. The monk in his monastery, the nun in her convent, the simple faithful in their truly Catholic homes, are all serving God intensely according to their vocation, when once the Holy Communion becomes the center of their lives, the one thing worth living for.

"Oh Jesus, my life is so human that there is little of the divine in it. Where is the evidence of my abiding in Thee? Human pleasures engross me, human rewards spur me on, human wants are ever before me, human friends I crave for, human consolations are my comfort. By the transforming grace of Holy Communion make my life more divine. May I see with Thine eyes the worthlessness of this body of corruption, the value of my immortal soul, splashed with Thy saving Blood, and the value of all other souls stamped with Thine image! May I hear with Thine ears, not the syren voice of the world, but Thy low sweet voice, guiding, inspiring and warning me! Dear Jesus, may I have true life, and have it more abundantly!"

Book Reviews

THE AGES OF REASON

To understand any historical era, one must strive to achieve the difficult task of projecting oneself back into that era, until at least we have filled our minds with its guiding principles. Not until then can we see why the things which seem absurd to us at first sight, were not really so, but were the natural sequence of the basal notions of the day. In his erudite and in every way fascinating book,* the accomplished Provincial of the English Dominicans enables us to see why, as well as how, the people of the Middle Ages ordered their lives. Running right through that time were two great ideas—one might almost call them the warp and the woof of the fabric woven year by year.

To the first of these attention is specifically called: "The faith ran through the whole of life, in the sense of being inextricably entangled with it" (p. 213). That is the topic of the chapter on Christendom, where the reasons for the lamentable schisms and heresies which came after the Middle Ages are set forth very clearly and fully. But, of course, it is also one of the threads which runs through the whole book. The second, not definitely mentioned but in evidence from cover to cover, is the "habit of definite exact thought," which (as Professor Whitehead¹ has recently been telling a scientific world that knows little of it and has been given up to recent times to sneering at it) was engendered by "the long dominance of scholastic logic and scholastic divinity," which taught "the priceless habit of looking for an exact point and of sticking to it when found." As he points out also, at that time a reason had to be found for everything, and St. Anselm (for example), full though he was of faith in God, was yet unhappy until he could produce what he believed to be a thoroughly water-tight argument in proof of His existence. That turn of mind is found everywhere in the Middle Ages and in this book. Take the case of war, to which an interesting chapter is devoted. It is admitted that there are times when a Christian man may engage in war, and even slay his fellow-Christians. But it is not enough to say: *Solvitur ambulando*; we must have chapter and verse to satisfy ourselves that we are in the right. St. Thomas discusses the matter in all its aspects: "All who make war, seek through war to arrive at a peace more perfect than existed before war"—surely we have quite recently been listening

**Social Theories of the Middle Ages, 1200-1500.* By Bede Jarrett, O.P. (Little, Brown & Company, Boston.)

¹ In his work "Science and the Modern World," from which these quotations are taken.

to something like that! War, he tells us again in a famous passage, is justifiable, if it is declared by the public authority of the State; if it is in a just cause—ah! but what controversies lie there!—and if, finally, the intention of those who go to fight is right. But, even when this is settled, the acutest minds of the time still busy themselves with all kinds of details. What about the hire of mercenaries, common enough in those days? What about the destruction of property, of non-combatants, of clerics? Might the latter fight? And what are we to think of stratagems, and of “*all* being fair in war,” and of reprisals?

All these matters, the names of which ring today painfully in our ears, were thought out and adjudicated upon by minds of extraordinary subtlety, so that out of the ethics of the situation might arise some kind of international law—a thing which, it is to be feared, we have come to look upon in our days as a futility hardly worth bothering about in the face of the facts of war. But then in those days politics were considered to be an important part of philosophy. Alas, how are the mighty fallen! There must be a public authority—a king or Emperor, for no other head of the State was then thought of—and around him too the net of reason was woven. The Emperor, as our author tells us, was the Vicar of Christ in no less a sense than the Pope, but of course in a totally different sphere. But the ruler was the ruler in virtue of a contract with his subjects, and there never were such men for contracts as those of the Middle Ages, and that because the contract fell in with their carefully conceived ideas as to justice. “The charter was always more sacred to the mediæval mind than the freedom it gave: for the charter was a contract, and its infringement an act of injustice” (p. 94).

Hence before Archbishop Ealdred would crown William the Conqueror as King of England, the first William must take oath that he would rule his subjects justly and observe just laws, put down robbery and quell violence. And an oath in those days was a matter of importance. Who was its *custos*? God, of course, to Whom it was sworn, and on earth the Pope as His Vicegerent. So, on demand, it was for the Pope to say whether in any given case the oath had or had not been broken. If it had, then the contract was at an end, and the monarch *ipso facto* no longer a king. And that is what is meant by the deposing power of the Pope. The term is evidently a misnomer, for the Pope did not depose, but judicially stated whether a certain contract had or had not been carried out. The contract idea ran right through the feudal system. The barons held from their king but by virtue of service renderable, just as the villeins held from the lord of their manor, to whom they in turn owed service. The laws receive full attention, and we see that, having largely grown up out of customs (as Maine long ago showed was the case), they existed in several groups,

which, when the Roman Empire deliquesced, had to be united in some code and formulated. But they were the people's laws, the people's will: "ordinances of reason, for the common good, promulgated by him who has care of the community," as St. Thomas—himself a compendious statement of the whole Middle Ages—tells us. Promulgated, yes; but, as the expression of the public will, promulgated "by the consent of all," as the Carolingian capitulary puts it. The law, then, was personal to a people, because that people had created it. "The Nuremberger judge must stand on Frankish ground, beyond the bridge on the Neuenstadt Road, when outlawing a Frank; on Swabian ground, beyond the stone bridge on the road to Onolzbach when outlawing a Swabian: on Bavarian ground, before the Frauenthur, if he be a Bavarian. If it be a Saxon, before the Thiergartenthur on the road to Erlangen" (p. 21). Note the personality of the law bound up with each district, though the penalty was the same. We have touched upon but few of the interesting topics dealt with in a book which shows very wide reading and a genuine grasp of the philosophy of the period. We have preferred to show by example how its subject matter is handled; but equally interesting data might have been drawn from the articles on Women, Usury, Slavery, Education, and the other topics dealt with in this book.

BERTRAM C. A. WINDLE, F.R.S.

THE RELATION BETWEEN THE LAST SUPPER AND CALVARY

Those who imagine that everything in Dogmatic Theology is cut and dried, and that there is no longer any opportunity for the exercise of individual judgment and the keenest dialectical ability, need only to follow the recently inaugurated and lively conducted controversy on the nature of the Holy Sacrifice of the Mass and its relation to the Bloody Sacrifice of the Cross, to be thoroughly disabused of their erroneous impression, and to realize that Theology is not a matter of stereotyped conclusions transmitted from generation to generation without any original mental work; on the contrary, it is a living and growing science rivalling any other science in the vivid interest and the sharpness of its intellectual battles. No other science brings to bear on its moot problems greater earnestness, finer powers of analysis, and subtler logical acumen. Any one desirous of an intellectual thrill will do well to take notice of this highly interesting controversy, carried on with so much skill and agitated not without the infusion of a considerable measure of temperament. This latter remark is made approvingly, for every discussion dealing with issues of great importance naturally will and should arouse corresponding emotional reactions.

The late Father Swaby has made a valuable and enlightening con-

tribution to this controversy.* As his affiliations would suggest, he is a staunch Thomist, and valiantly defends the Prince of the School against false interpretations which are so often embroidered on his lucid statements. Father Swaby is at variance with the views of Father M. de la Taille, S.J., who claims that the Sacrifice of the Cross becomes a true oblation only through its connection with the Last Supper. This view shifts the emphasis from Calvary to the Hall in which the Last Supper was celebrated. Inevitably it pushes the bloody sacrifice on Calvary into the background. It seems that this theory has something in it that would shock Christian sentiment, and, though sentiment may not have a decisive voice in argument, it yet sometimes points the way to the truth. More important is the fact, however, that tradition, as Father Swaby proves, is unfavorable to the learned Jesuit's opinion. At all events, it is made quite clear that this view cannot be foisted on St. Thomas. When our author designates the opinion of Father de la Taille as a break with tradition, the force of the argument appears to be in his favor. The sacrifice of Calvary looms too large in Christian tradition to be assigned a secondary place. It is central in Christian thought, and cannot yield its place to anything else. It is a commonplace that the world was redeemed precisely on Calvary, and that this redemption was effected through the sacrificial death of Christ. We are loath to see this deeply rooted thought eclipsed by any idea that would seem to identify our salvation with any other act in the life of the Saviour. The construction which Father de la Taille puts on the sacrifice of Calvary, consequently, seems to run counter both to traditional theological speculation and present Christian sentiment. This point Father Swaby establishes beyond doubt.

The net gain to theological lore of Father Swaby's small but meaty volume is that it brings out in an unequivocal manner the absoluteness of the sacrifice of the Cross, and makes it stand out in overshadowing uniqueness. In showing the relation of the Sacrifice of the Altar to the unique and absolute Sacrifice of Calvary, it is less successful. Here much work remains to be done. But we are convinced that the ultimate solution of the vexing question must be sought along the lines which Father Swaby lays down, and which we regard as legitimate and logical developments of the basic ideas of St. Thomas. His insistence on the real identity between the concept of oblation and immolation will prove a valuable clue.

Father McNabb, who edits the posthumous work of his distinguished confrère, writes a succinct introduction, in which he offers a concise summary of the latter's doctrine. It culminates in the following pas-

* *The Last Supper and Calvary. A Treatise by the Rev. Alfred Swaby, O.P.* Edited with a Preface and Introduction by the Rev. Vincent McNabb, O.P. (Benziger Bros., New York City.)

sage: "Therefore, because it is the relative that depends upon the absolute and not conversely, to suggest that the passion and death of our Redeemer was regulated by some rite other than its own, is to cast doubt upon the absoluteness and divinity of the Apostle and High-Priest of our confession, Jesus (Heb., iii. 1)."

Small and inexpensive though the book is, it is marked by sound judgment and extensive scholarship, and reveals profound devotional undercurrents of feeling. It will serve admirably as an introduction to a controversy of which no priest can afford to remain ignorant.

CHARLES BRUEHL, D.D.

RECENT CATHOLIC FICTION

One must regret that the supply of current Catholic fiction includes nothing for which there could justifiably be a great demand. The work is sometimes not badly done; there are indeed gripping passages, but for the most part the authors seem not to be aware of modern literary concerns and forms. If that be a somewhat pessimistic introduction to a discussion of three books,* the explanation is simply the critic's desire not to mislead any prospective buyer. Miss Clarke, for instance, sinks back with a disconcerting air of self-satisfaction into her familiar environment. There is a somewhat tedious "Anglican society" in the upper stratum of English country gentry. The penniless daughter, Laura Rydal, must choose between two men—a handsome, cultivated, romantically poor young Briton, and the very prosperous and powerful Italian Duke of San Salvo. Laura reaches a decision in chapter ten, prior to which time one has been made to see that the Duke, her choice, is a good Catholic who sincerely regrets that she whom he is to make his wife does not possess the faith. This defect is remedied in the final chapter, after a harrowing and melodramatic experience. The story has been developed as nicely as a mathematical formula; and, though there are some interesting contrasts of temperament, there is no moving drama. One regrets to say that fiction of this sort belongs to a past age, but it undoubtedly does.

Miss Hillmann's story of boarding-school life in "the Jersey hills" contains a great deal of interesting material, which will no doubt fascinate those girls or women who recognize familiar haunts in the scenes described. The author has adopted a definite religious point of view, but tries her best not to let this obtrude unduly. In following the adventures of Lou, the girl heroine, one simply feels the ingratiating,

* *The Castle of San Salvo.* By Isabel Clarke. (Benziger Brothers, New York City). *In the Jersey Hills.* By Mary V. Hillmann (P. J. Kenedy and Sons, New York City). *The House of Mystery.* By Lida L. Coghlan. (B. Herder Book Company, St. Louis.)

refining spiritual atmosphere created by Sisters, who understand human nature and worship God. Sometimes the story itself is clogged a little by the introduction of too much detail, but on the whole one can follow it pretty definitely from the time that Lou is brought to school, quite unwilling, by her father, until the moment when Jack's offer of an engagement ring is found acceptable. In between there are other characters and many episodes, all of which do belong to the scene, and at least some of which are handled gracefully. One feels that, if Miss Hillmann could have moulded her material somewhat more firmly and concentrated upon essentials, her story might have become much better than it is. Even so, however, it has a promising sense of reality and a certain likable generousness of temperament, and ought to appeal to convent graduates.

"The House of Mystery" is cast into the vein of that type of fiction which is dispensed on trains and at newsstands. One must accept it frankly as a breezy little tale which makes no literary pretense and has no deep truth to express. That there is a place for such fiction, when written by sincere and reverently Catholic authors, goes without saying. Gerry Donovan, stellar quarterback of the college team, was the apple of everybody's eye. Indeed, the author fashions the apple a little too round and juicy by making Gerry "editor of the college paper, leader of the Glee Club, star of the Dramatic Club, and the greatest quarterback the college football team ever had." Personally, I have seen some rather bright college lads in my time, but anything of the dimensions of Gerry never hove into view. Anyhow, our attractive young man is forced to leave school owing to the fact that his father has been killed in a railroad accident. He promises the dying man to take care of the family, and proceeds to keep his word in the face of trying difficulties. To begin with, his mother loses her mind; and this fact must be kept from the knowledge of various smaller Donovans. Other complications ensue in sufficient number to keep the reader turning the pages expectantly. Finally, after a dramatic scene in which Gerry goes ahead with his part in the play despite terrible news received at the moment when he is to appear, the heroine recognizes his worth, and the book closes on a note which is familiar to all devotees of lighter fiction and all patrons of the movies. Miss Coghlan tells the story neatly, even if one cannot commend the technique. As a book for the simple of many sorts—for good people who need an hour's entertainment—"The House of Mystery" can be safely recommended. There is nothing very mysterious about it, and certainly there is nothing great. But, as many a discerning person has remarked, there must be books for every kind of everybody.

GEORGE N. SHUSTER.

ERASMUS OF ROTTERDAM

In a biography consisting of two large, closely printed volumes,* the world has, we venture to prophesy, the final word on the subject of that most irritating, illusive and contradictory personality best known by his surname of Erasmus. No praise is too high for the research and patient labor which the book betrays, and perhaps the reviewer, being a fellow-craftsman, may give tribute to the admirable way in which Dr. Mangan has handled what we know of the medical side of the case of Erasmus, and shown—it is his best excuse—how much of what was detestable in Erasmus, was really pathological. For Erasmus was above all things a chronic and profound neurasthenic, and curiously enough—*parva componere magnis*—reminds one of a later and lesser clerical neurasthenic, the late Father Tyrrell, both having the same addiction to discrediting private correspondence and both the same painful disregard of truth. The latter died out of the Church; not so Erasmus, who must have had something good about him, or some holy person in one world or the other deeply interested in him and pleading for his soul to obtain for him the grace which might have seemed impossible having regard to the place of his death. But there is another and greater man of whom we are also reminded—Francis Bacon, “in his life a creeping snake, in his works a soaring angel,” as Macaulay puts it. In the first part of the remark, the truth is told about both, though it is perhaps not the judge who was the greater sinner. In the second, the statement with regard to Bacon is true, for in all his great books there is hardly a line that needs the *censor morum*.

On the other hand, the books of Erasmus teem with filth and obscenity—the books, that is, in which he seems really to have poured out what was most himself. For his output was prodigious; it would have been so even for our day, and how much more so for a time when the printing press was only beginning to establish itself! Dr. Mangan tells us that he published more than two hundred books, and that the number of copies sold cannot be less than two millions. Of course, they covered a great variety of subjects, religious and otherwise; some of them were school books, some religious treatises, some volleys of obscenity and satire, and his satire was biting and venomous. It was this last group of books, in which he really seems to let himself go, that exercised such a desolating effect upon the religion which he professed. A politician once said to me about a witty colleague: “If — knew that he would more than endanger the passing of a Bill in which he was deeply interested by saying a cutting clever thing, he could not for the life of him refrain from saying it.” That was like Erasmus, who, whatever

* *Life, Character and Influence of Desiderius Erasmus of Rotterdam*. By John Joseph Mangan, A.M., M.D. (The Macmillan Co., New York City.)

he was, was no fool, and must have known the effect on his own career (dearer to him than anything else) that the issue of books like the *Encomion Moriae* and the *Colloquia* would necessarily entail. And, when the natural effect was produced, he tried to dodge the issue by saying that he was joking, and by other tricks the net result of which was to get him branded with the authorship of the *Epistolæ Obscurorum Virorum* (an even more scurrilous book than his own), with which in fact he was not involved.

Yet, he had an immense influence at one time and for a long period, and had generous friends (far more than he deserved), especially in England. Such, however, was his nature that, though they loaded him with gifts and did so for many years, he could write of his benefactors as "lascivious bulls and miserly dung-eaters." That was Erasmus through and through: get what you can out of people, and besmear them with abuse in your letters. "The truth is not always to be spoken," was a favorite rule with him, and in fact, as the author points out, if you want a refutation of any of Erasmus's lies, it is in some other letter or letters of his that you get it. Of course, these things leaked out, and friends very naturally dropped off or grew cool and sick of what Colet, Dean of St. Paul's Cathedral, London—one of the whitest of souls, Hyperion to a Satyr, viewed side by side with the man who now bears that title—called his "odious begging habit." Erasmus was poor most of his life; yet, he had expensive tastes. His dignity demanded a personal servant and two horses and a sufficient supply of Burgundy wine, for the thinner beverages of Germany or Italy did not please him: read what he says of the prolonged hospitality of Aldus Minutius in Italy. All these things he must have, and his friends must find the money for them. Thus, for most of his life he was a sturdy beggar, and the marvel is that he begged with such success, and yet retained his friends. Of course, there seems no doubt that he was a delightful companion and conversationalist, and he was the king of the scholars of his day, when to be a scholar was the highest title that man could covet. But he was a coward, as was shown by his fear to face Luther in the open, and even to speak a true word about him, when such a word might have worked wonders—for example, when Frederick asked his opinion of the matter, and got a would-be witty but evasive reply. Had the right word then been spoken, what horrors of heresy and of war might have been avoided! "There never would have been a Luther without an Erasmus," the author says, and we agree; and there might have been an end to the Lutheran movement early in its career but for Erasmus and his incurable timidity and untruthfulness.

What was the key to his character, apart from its pathological side? He was a bastard—there you have it. Only by a deliberate conceal-

ment of facts could he have been ordained, and, having been ordained, he could hold no benefices. A Papal indult ameliorated his condition in so far that it put right the early defects and allowed him to hold benefices to the value of one thousand ducats per annum. A fine sum, but not enough. To be a Cardinal it was then necessary to be in possession of not less than three thousand ducats per annum. That was why Erasmus had to refuse the scarlet hat, for any further benefices—and he could have had plenty of them—meant a reopening of the old and forgotten scandal. This it was which time after time stared him in the face, and when one considers that, besides his neurasthenia and his kidney and bladder troubles, one must admit mitigating circumstances. But he was not the least of those who helped in the tearing of the seamless robe of Christ, and there we must leave him.

Such are the kind of considerations which rise to the mind from the study of this excellent and well-documented book, which deserves and surely will obtain a place in any library worthy of the name.

BERTRAM C. A. WINDLE, F.R.S.

Other Recent Publications

Your Religion. By Rev. W. H. Russell. (B. Herder Book Co., St. Louis, Mo.) This is something novel in the line of catechetical instruction, or more precisely, as Father Cooper puts it, "an endeavor to return from a long detour into the main boulevard." Lack of sufficient time restricts the modern method of imparting religious truths to brief, cold facts, shorn of all that appeals to the reason, will or emotions. Nothing more appears on the printed page of the modern Catechism than questions and answers, with the latter consuming as little space as possible. This method no doubt furnishes precise information, but does it always satisfy the reader? The young student of Catholicity accepts a considerable amount of instruction simply because it is taught by the Church. Cannot, however, other things enter in to help root these teachings more deeply and firmly in the soul of the young Catholic? We turn to Father Russell's book for an answer, and find it to be in the affirmative. The author believes that by weaving the teaching of religious truths and practices around the personality of Christ, and by appealing to the reasoning faculty, to the will, and to the emotions, the student can obtain a better grasp of his religion.

In the beginning of his work the writer shows the need of God, and then in a logical, popular manner, proves the existence of God; shows why the world needs Christ, and then proves the claims of Christ; finally, he shows how the Church is helping to answer that need of the world for Christ. All this time the student is subconsciously persuading himself, proving to himself, convincing himself of the truths of the points discussed. In other words, the arguments of the author become his own, and he is therefore more quickly and easily satisfied. A rapid survey of the history of the Church follows, painting chiefly a picture of the Church victorious, showing her emerging victorious from conflicts which would have sounded the death-knell of any but a divine institution. Thus, in a great measure, the student is inspired to take pride in his Faith. To adorn the Church with more significant emblems of power and majesty, clear and convincing treat-

ments of the infallibility of the Pope, the inspiration and the Bible, future life and immortality, miracles, the Christlikeness of the Church, and other topics of like nature, are added. And here a feeling of gratitude, of thankfulness for the privilege of being a Catholic, seems to be the natural emotion which arises in the breast of the reader. The concluding chapters contain many practical considerations for one who intends to follow Christ, and desires to be as Christlike as possible. Among these is the all-important subject of habits, the value of ideals, the meaning of putting on Christ, mixed marriages, the dangers to faith. For the reader who may be inclined to the religious life, the author gives the subject of vocations a thorough treatment.

As can readily be observed, a book of this nature cannot be read properly overnight. To obtain the results intended by the author, it demands serious reflection and occasional outside reading, as indicated here and there by the author. As a text-book for high schools it should prove excellent, since in them are found ample opportunity and the proper environment for giving the book that attention which it demands; and, when the proper attention is given, we feel sure that the student will find himself a little closer to Christ and a little more appreciative of the Church which He founded.

C. V. F.

Training for Life. By Rev. Edward F. Garesché, S.J. (P. J. Kenedy and Sons, New York City.) In this, one of his latest books, Fr. Garesché sets forth some principles which will be of great help to Catholic teachers in developing character in the young. The book is composed of twelve chapters, nine of which deal with vital points in the training of all children, while the other three chapters speak in a special manner on vocation, or the call of God. Each chapter is treated most clearly and the author writes in his usual pleasing style. Among others, there is one very important point which is dwelt upon with special force —namely, personal contact with the child. The author develops the thought that everyone to whom the training of children is intrusted should be acquainted personally with each of his or her subjects. If this is done, the "herd spirit" will be avoided, making it possible for the teacher to give each one just what is needed. This is most important in the training of the young. In the last three chapters teachers are shown possible methods of developing vocations in the children under their care. These three chapters are especially good, as they set forth in definite terms the way to go about helping vocations, why we need more vocations, and a comparison between the call of the world and the call of God. This book is recommended not only to teachers, but also to the parents, for upon them rests the first obligation of moulding the child's character and moral sense.

The Rt. Rev. Richard Luke Concanen, O.P., First Bishop of New York (1747-1810). By Rev. Vincent R. Hughes, O.P., S.T.Lr. (Studia Friburgensis, Fribourg, Switzerland.) The appointment and consecration of Richard Luke Concanen as first Bishop of the newly created See of New York, his detention in Italy during the Napoleonic struggle, his unsuccessful attempts to reach America, and his untimely death at Naples (1810), have been only meagerly narrated by our American Catholic historians. John Gilmary Shea ("The History of the Catholic Church in the United States," vol. II) devotes some pages to the story. Bishop Thomas O'Gorman, (Scribner's "American Church History Series," Volume IX; "A History of the Catholic Church in the United States") dismisses the subject in half a dozen lines. The late Msgr. Joseph F. Mooney, V.G. (*Catholic Encyclopedia*, XI), closely follows Shea. The most satisfactory information in regard to the bishop is found in the two articles by the Very Rev. V. F. O'Daniel, O.P. (*The Catholic Historical Review*, 1916) and two well-

authenticated papers by the Rev. Pius Mothon, O.P. (*Analecta Sacri Ordinis Prædicatorum*, 1900).

These authors considered only the incidents of Concanen's brief episcopal career, and omitted the activities of the years preceding his consecration. Father Hughes, however, relates his many labors in the Order, and treats them under three headings: The friar, the agent, the bishop. Under the first, he speaks of his career as novice master, professor of philosophy, sub-prior and finally prior in the celebrated Convent of St. Clement's in Rome; his advancement to the chair of Sacred Theology at Casanate College, and his appointment as Socius to the Master General. In the second place, he enumerates his valuable assistance as agent for the English and Irish hierarchy. Among the services mentioned are the foundation of the Dominican Order in the United States, his relations with the distinguished Dr. Milner, and his labors for Catholic Emancipation. Under the last heading, he relates the circumstances connected with the choice of Dr. Concanen for New York, and describes his sufferings and disappointments from 1808 to 1810. In this section, he corrects a false statement which still remains in Catholic histories, that Archbishop Troy of Dublin, a fellow-Dominican, intrigued at Rome to secure his promotion to the See of New York. Without bitterness he shows that the contention is entirely false, as the learned Dominican had refused several dioceses in Ireland and accepted the American appointment only under pain of obedience. In a well-arranged appendix of Documents the author gives positive proofs of the authenticity of his statements.

To ensure accuracy for all his facts, involved much research. The author examined and studied papers in the archives of Rome, Naples, Paris, London, Dublin, Cork, New York, Washington and Baltimore, and spent many weary months poring over old letters and documents. As a result, he has produced a monograph most interesting to every student of American Catholic History and most valuable for future historians. The Catholic Church in the United States (and especially the Archdiocese of New York) owes a debt of gratitude to Father Hughes for his well-written and well-authenticated work on the first Bishop of New York.

T. P. P.

An Epistle of Jesus Christ to the Soul that is Devoutly Affected towards Him. By Joannes Lanspergius. Translated by Philip Earl of Arundel. (Benziger Bros., New York City.)

The Venerable Philip, nineteenth Earl of Arundel, was born in 1557, and died in the Tower in 1595. His life was recently written by Cecil Kerr,¹ and his cause was introduced with that of the other English martyrs in 1886, but the process of his beatification has not yet been concluded. This translation must have been a labor of love for him. It surely must have been a source of comfort and of fortitude for him in his troubles and sufferings. His early life was not edifying, but finally he chose between his faith and the favor of Elizabeth, and languished eleven years in the Tower for the choice which he made.

If this little volume, four inches by six, is to be reprinted—and it deserves the demand for a second edition—the English of it ought to be made less harsh for modern eyes and ears. Such a locution as “our Lord which loveth me” is not acceptable today, though it is still in the King James Version of the Bible. The personal pronoun when it refers to a Divine Person ought to be capitalized. Sometimes archaism of diction and obscurity of construction combine to make the thought hard to get at. Words like “occasional,” and phrases like “any occasion of often meetings,” are disturbing and offensive to our modern ears. In spite of these minor defects, this “Epistle of Jesus Christ to the Faithful Soul”

should have an extensive sale. Every priest and every religious, male and female, ought to read it, and having read it recommend it to those who are religiously mature enough to profit by it. Religious books of this kind are not known to the common people, and are not read by them because we, who have first-hand knowledge of them or ought to be familiar with them, do not recommend them often enough and convincingly enough. Good reading of this kind was never so necessary for soul food as today, when everybody reads and sees so much silly, slushy, sentimental stuff in print and picture.

In reading this "Epistle" one is again and again reminded of the "Imitation." A critical examination of the thought and of the language will justify the assumption that the author had the "Imitation" before him, and was either transcribing it literally or paraphrasing it. A juxtaposition of phrases, sentences, and of whole passages would be striking and convincing. The whole doctrine and spirit of the "Epistle" are those of the "Imitation." The "Imitation" is one of the few great religious source books. One that knows the Bible (at least some parts of it) and the "Imitation," and appreciates them, has a religious culture that many never get though they read many other books. And in his knowledge of these religious source books he has a standard of comparison for evaluating religious literature. Yet such knowledge does not make the reading of books like Lanspergius's "Letter" superfluous or useless. This little volume has its own merits. Though it is written in the spirit of the "Imitation" and often paraphrases it, even one that knows the "Imitation" almost by heart will find distinctive excellencies in the "Letter." Those who truly seek spiritual things like to see the great principles of religious living illustrated and traced out by different minds and hands. The greatest masters of the spiritual life need spiritual reading, and are masters and remain masters because they are constantly reading spiritual books in a spiritual way. They may read and re-read the same books and get their spiritual nourishment and stimulation out of them in sufficient quantities, but most of us like some variety and are comforted and delighted by finding different writers in agreement. Incidentally we get something of the individual viewpoint and practice of every writer. However, it needs to be said over and over again that we ought to become first of all familiar with the original sources and standards. Our appreciation and profit in reading spiritual literature will be largely in proportion to our intimate knowledge and appreciation of the Sacred Scriptures and of that matchless book, the "Imitation"—which itself contains some eleven hundred quotations or paraphrases from the Bible.

The small format of Lanspergius's "Letter" and the division into short paragraphs and chapters like those of the "Imitation" make it suitable for spiritual reading in places and at times when larger and differently arranged books are out of the question. The publication of it is a valuable addition to that religious literature which would become a considerable social leaven and force, if more of us would read it and make propaganda for it.

FR. W.

Homilien der Zeit auf alle Sonntage des Kirchenjahres. By Dr. Michael Pfiegl. **Brennender Dornbusch, Vorträge zur Lebensgestaltung im Geiste des Evangeliums.** By Dr. Robert Linhardt. **Feurige Wolke, Kanzelvorträge für die Sonn- und Festage des Kirchenjahres.** By Dr. Robert Linhardt. **Predigt-Gedanken, Skizzen zu kurzen Ansprachen für alle Sonn- und Feiertage des Kirchenjahres.** By Wilhelm Dederichs. (B. Herder Book Company, St. Louis Mo.). There are few priests engaged in the active work of the ministry who will be able to get along without the assistance of sermon books. It is not only that frequently the time is wanting for an elaborate preparation of an original discourse, but quite often the spontaneous

inspiration necessary for intellectual composition is totally lacking. In such cases recourse to a volume of sermons becomes inevitable, since the duty of preaching is urgent, and cannot be postponed to a more favorable moment. Besides, however, even the man who makes it a matter of conscience to prepare his own sermons, can profit considerably by studying the finished product of others. The reviewer is convinced that he never read a sermon from which he did not derive some valuable and helpful suggestion. The volumes mentioned above naturally have very much in common, but still they are not without individuality. The features which they share are a certain freshness of treatment, clearness of diction, and wealth of biblical allusion and reference. Dr. Pfleigler follows the familiar pattern of the patristic homily, and unlocks for his hearers the treasures of the Word of God. Dr. Linhardt aims a little higher, and employs more lavishly the devices of rhetoric. He makes his appeal in a very special manner to the mentality of our days. Father Dederichs offers not finished sermons, but well-articulated outlines which may be taken in at a glance and readily committed to memory.

C. B.

Predigt und Heilige Schrift. By Dr. Paul Wilhelm von Keppler, Bishop of Rottenburg. (B. Herder Book Company.) The more a sermon is imbued with the spirit of Holy Writ and saturated with biblical quotations, the greater will be its power for good. A pulpit discourse that is not rooted in the Scriptures and vitalized by its spirit, remains flat, stale and barren. It is this truth which the late Bishop of Rottenburg loudly proclaimed for many years. Even now, after his death, he emphasizes the same truth. Well, it cannot be repeated too often. If all priests took it seriously to heart, we would no longer hear complaints about dry, insipid and uninteresting sermons, for a sermon that possesses genuine biblical flavor is by the same token instinct with divine fertility and endowed with irresistible charm. The little pamphlet is well calculated to inspire a love for scriptural preaching. It is an exquisite literary gem. Bishop von Keppler has, indeed, left us a very precious legacy.

C. B.

Hacia La Glorificacion de Osio. Instruccion pastoral que ell Excmo. e Ilmo. Sr. D. Antonio Maria Pueyo, Obispo de Pasto dirige al clero y fieles de su Diocesis con motivo del xvi centenario del Concilio de Nicea. (Editorial del Corazon de Maria, Madrid, Spain.) At one time Hosius, Bishop of Cordova, was a bulwark of orthodoxy; then he made some fatal concession to heresy, and his fair fame became dimmed. The extent of his culpability is still a matter of controversy. The present is a well-authenticated study of the great historical figure, that cannot fail to interest the student of ecclesiastical history. Though written with great warmth of feeling, it is thoroughly critical in method.

Readings on Fundamental Moral Theology. By the Rt. Rev. Louis J. Nau, S.T.D. (Frederick Pustet Company, New York City.) **Readings in Ethics.** Compiled and edited by J. F. Leibell, Ph.D. (Loyola University Press, Chicago, Ill.) Msgr. Nau's volume is small, but full of meat. Many points that the textbook leaves obscure are here clarified. Very useful is the discussion on the psychology of free will, since Scholastic manuals sadly neglect the psychological approach. A very timely note is struck in the stimulating chapter on the obligation of human law. Other chapters that command special attention are those on Conscience, Moral Education and The Catholic School.

The bare skeleton of the subject which the class manual gives must be clothed with richer detail and fuller illustration by collateral reading. Nowadays such supplementary reading is regarded as absolutely indispensable. There can be no

question, therefore, of the timeliness and essential usefulness of Dr. Leibell's compilation. It can also be said that the selection has been made with excellent judgment and a keen realization of the needs of our colleges. That Catholic authors should be given precedence in such a compilation will not be disputed; still, a little more space might have been conceded to non-Catholic authors, who not seldom write most beautifully and inspiringly on ethical problems. C. B.

A Sketch of the Life and Work of Mary Gockel. By the Rev. C. M. Thuente, O. P., Missionary Association of Catholic Women, Milwaukee, Wis. Mary Gockel was the foundress of the American branch of the Missionary Association of Catholic Women. Her whole life was devoted to works of charity and apostolic endeavor. There is nothing spectacular about it, and it has no beauty but that which comes from service and consecration to high ideals. Just because it is so lowly in its setting and so free from pretension, it will prove a source of inspiration and encouragement to all those whose lot is cast in similar circumstances. Father Thuente has done well in placing the fine example of this noble woman before American Catholics.

Pamphlets for the Book-Rack

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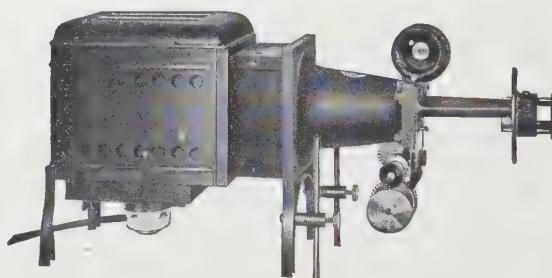
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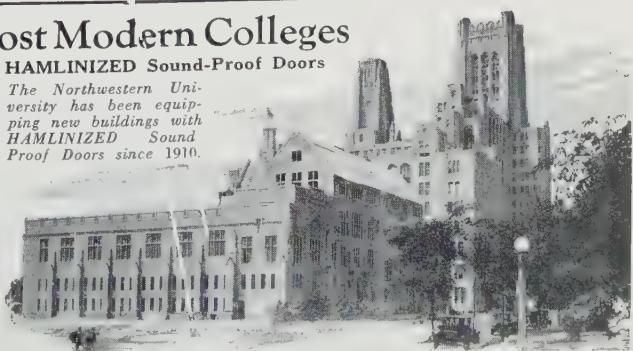
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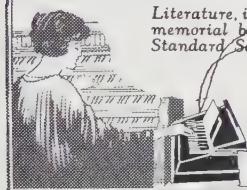
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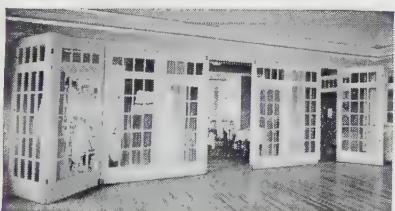
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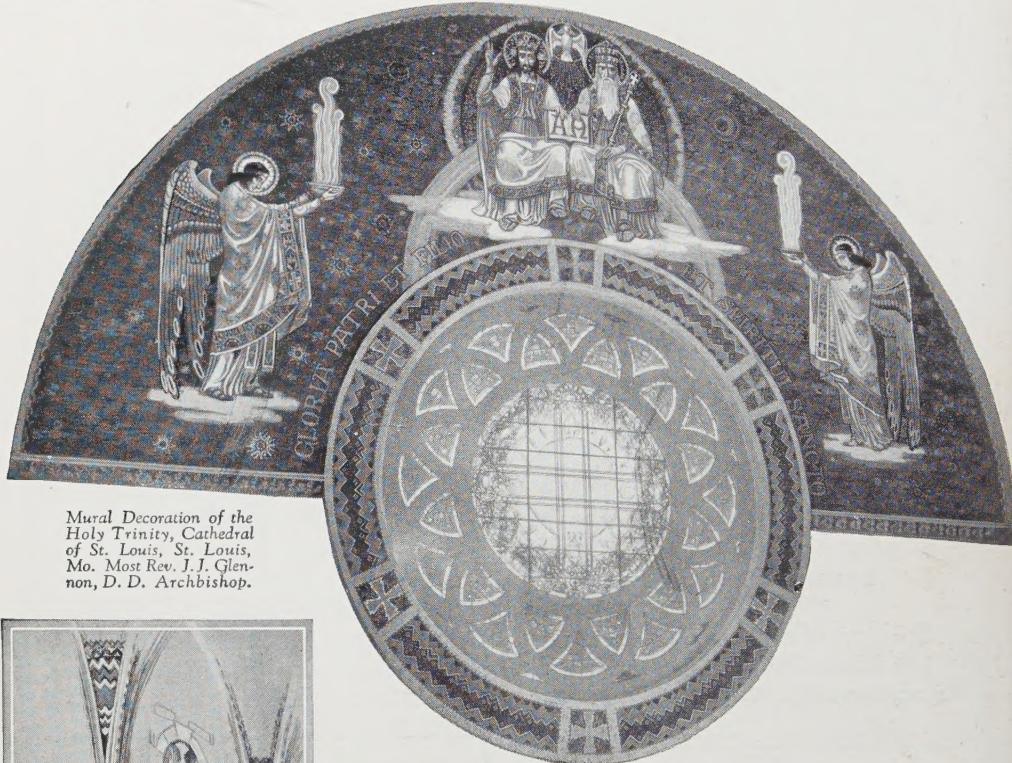
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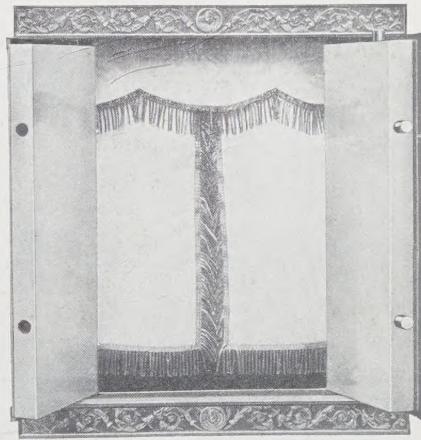
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Altar Wine Supremacy

SINCE 1877

The Covick Altar Wines are produced in California and are the only wines having the unqualified approval and commendation of all the Bishops of California.



The Covick wines are not only valid and licit matter for the Holy Sacrifice; they are mature wines of the very highest grade and dependability.



The Chancellor of the San Francisco Archdiocese supervises the making and distribution of the Covick wines under the authority of His Grace the Most Reverend Archbishop.

The Covick Altar Wines, because of their rich, mellow, wholesome character, are ideal wines for the fasting priest and no wines anywhere in America are comparable with them.



For the Convenience of the Clergy
Throughout the Country the Covick Mass Wines
May Be Obtained From

The T. F. Rodden Agency

25 Barclay Street
New York City, N. Y.

The I. Donnelly Company

408-410 East Ninth Street
Kansas City, Mo.

Fee Brothers

21-27 North Water Street
Rochester, N. Y.

William Moran Agency

873 Payne Avenue
St. Paul, Minn.

J. Redmond Covick

33 South Wells Street
Chicago, Ill.

Sievers Church Goods Co.

228 East Commerce Street
San Antonio, Texas

or direct from

The Covick Company, 330 Stockton Street, San Francisco, Cal.

The Covick Company

Established 1877

Incorporated 1900